Vol. XXX FEBRUARY 1, 1904 No. 2

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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Published at PHILADELPHIA, 825 ARCH STREET

American Ecclesiastical Review

PHILADELPHIA AND NEW YORK

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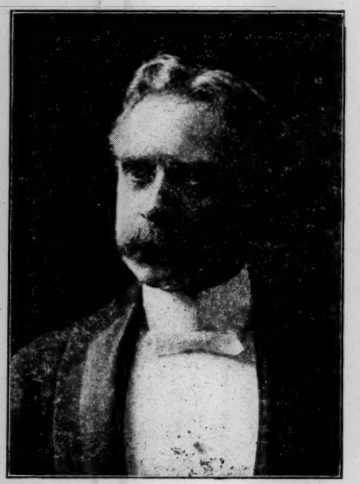

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¶ We shall avail ourselves of the friendly suggestions of priests who have signified their approbation of the Homiletic Review to increase the interest and helpfulness of this Department in the future numbers of the Quarterly.

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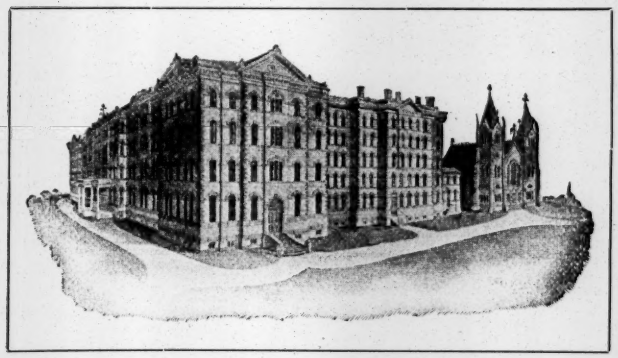

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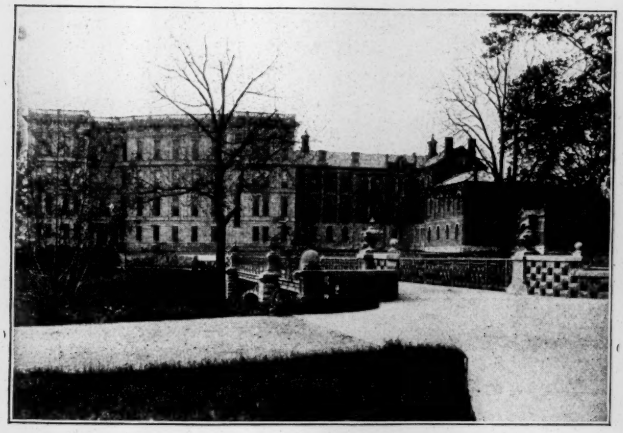

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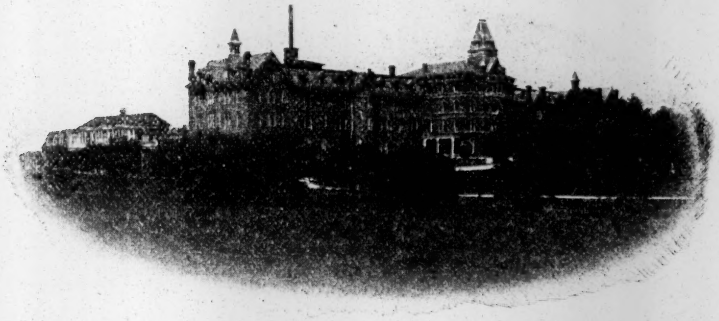

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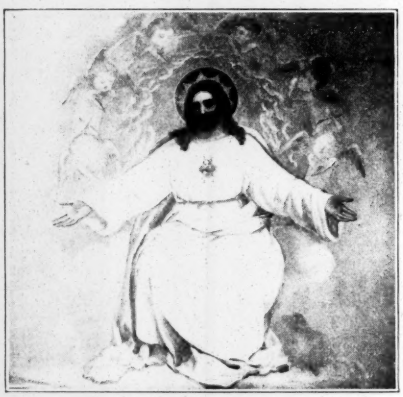

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SACRED MUSIC.

Pius X, Pope.

"MOTU PROPRIO."

AMONG the cares of the pastoral office, not only of this Supreme Chair, which we, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body, and to unite in the common prayer of the Church in the public and solemn liturgical services. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful; nothing that may give reasonable cause for indignation or scandal; nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the house of prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. To-day our attention is directed to one of the most common of them, one of the most difficult to eradicate, one whose existence is sometimes to be deplored in places where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the splendor and the accurate performance of the ceremonies, the

attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of the public worship and which is set forth very clearly in the ecclesiastical canons, in the ordinances of the General and Provincial Councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations, and from our predecessors the Sovereign Pontiffs.

It is gratifying to us to be able to acknowledge with real satisfaction the great good that has been effected in this respect during the last decade in this our fostering city of Rome, and in many churches of our country, but in a more especial way among some nations in which eminent men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the Bishops, united in encouraging societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when we consult our own personal experience and take into account the great number of complaints that have reached us during the short time that has elapsed since it pleased the Lord to elevate our humility to the supreme summit of the Roman Pontificate, we consider it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical offices. Filled as we are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the

faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.

Hence, in order that no one in future may be able to plead in excuse that he did not clearly understand his duty, and in order that all vagueness may be eliminated from the interpretation of matters which have already been commanded, we have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, *motu proprio* and with certain knowledge, our present *Instruction*, to which, as *to a juridical code of sacred music* (*quasi a codice giuridice della musica sacra*), we will, with the fulness of our Apostolic Authority, that the force of law be given, and we do by our present handwriting impose its scrupulous observance on all.

INSTRUCTION ON SACRED MUSIC.

I.—General Principles.

1. Sacred Music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely *sanctity* and *goodness of form*, from which its other character of *universality* spontaneously springs.

It must be *holy*, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that, while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

II.—The Different Kinds of Sacred Music.

3. These qualities are to be found, in the highest degree, in the Gregorian Chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is quite proper to lay down the following rule: *the more closely a composition for church approaches in its movement, inspiration, and savor to the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy is it of the temple.*

The ancient traditional Gregorian Chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by the classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must, therefore, be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.

Since, however, modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in its greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and, therefore, to the most important law of good

music. Besides the intrinsic structure, the rhythm and what is known as the *conventionalism* of this style adapt themselves but poorly to the requirements of true liturgical music.

III.—The Liturgical Text.

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or even in part, except when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. It is permissible, however, according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the *Benedictus* in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

IV.—External Form of the Sacred Compositions.

10. The different parts of the Mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an *introit*, a *gradual*, an *antiphon*, a *psalm*, a *hymn*, a *Gloria in excelsis*.

11. In particular the following rules are to be observed:

(*a*) The *Kyrie*, *Gloria*, *Credo*, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way that

each of such pieces may form a complete composition in itself, and be capable of being detached from the rest, and substituted by another.

(*b*) In the Office of Vespers it should be the rule to follow the *Cæremoniale Episcoporum*, which prescribes the Gregorian Chant for the psalmody, and permits figured music for the versicles of the *Gloria Patri* and the hymn.

It will, nevertheless, be lawful on the greater feast days to alternate the Gregorian Chant of the choir with the so-caled *falsi-bordoni*, or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs, or with those taken from the Gregorian Chant, or based upon it.

The psalms known as *di concerto* are, therefore, for ever excluded and prohibited.

(*c*) In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a *Tantum ergo* in such wise that the first strophe presents a *romanza*, a *cavatina*, an *adagio*, and the *Genitori* an *allegro*.

(*d*) The antiphons of the Vespers must be, as a rule, rendered with the Gregorian melody proper to each. Should they, however, in some special case be sung in figured music, they must never have either the form of a concert melody or the fulness of a motett, or a *cantata*.

V.—The Singers.

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian Chant, and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence, the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely ex-

cluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of simple suggestion, or a melodic projection (*spunto*), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir, or of the musical chapel. Whenever, then, it is desired to employ the high voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church who are men of known piety and probity of life; and these should, by their modest and devout bearing during the liturgical functions, show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

VI.—Organ and Instruments.

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and propriety, other instruments may be allowed, but never without the special leave of the Ordinary, according to the prescriptions of the *Cæremoniale Episcoporum*.

16. As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes, or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, and the like, must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is

also that of loud-sounding or lighter instruments, such as drums, cymbals, bells, and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, well selected, and proportioned to the size of the place—provided the composition and the accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

VII.—The Length of the Liturgical Chant.

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the Elevation, and therefore the priest must here have regard to the singers. The *Gloria* and *Credo* ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid.

VIII.—Principal Means.

24. For the exact execution of what has been herein laid down, the Bishops, if they have not already done so, are to institute in their dioceses a special Commission composed of persons really competent in sacred music, and to this Commission let them intrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it

is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a *Schola Cantorum* be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of Liturgy, Morals, Canon Law, given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the æsthetic side of the sacred art, so that the clerics may not leave the seminary unfamiliar with all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient *Scholae Cantorum*, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such *Scholae* even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of its masters, organists, and singers, according to the true principles of sacred art.

XI.—Conclusion.

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions, and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan Ordinaries, to favor with all zeal these

prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22, 1903, in the first year of our Pontificate.

PIUS X, POPE.

FATHER TYRRELL'S "LEX ORANDI."[1]

ONE rises from the perusal of this book with the sense of power, of power received and of power pressing for outlet, the potency of the good that is diffusive of self. Perhaps the secret of this lies, partly at least, in the spirit of the work, in that it is the expression of a person and consequently speaks to a person. It is not head speaking to head, nor yet heart to heart, but both to both, or rather the whole to the whole, the man to the man. The author has not simply rethought his subject; he has relived it and with the force and the beauty of life he enters into the life of the reader. No less, however, is the strength of the work in its method, a method which presents religion not as something extraneous, as coming to the individual from without, but as the deepest and fullest expression of his own personality, an expansion from within, an evolution of what is most real in his very self. How this is compatible with the supernatural essence and origin of Christianity will presently be shown.

The book is essentially a contribution to the philosophy of religion. It unfolds the deeper principles of man's conscious relation to God, and if it stop short of just the deepest reasons of that relation, it doubtless is because the author was determined not to involve his reader in the complications of ultimate psychological and metaphysical analyses. The work is a masterpiece in the *art* of philosophy, its *science* being covered by the forms that beauty lends to truth. The intellectual craftsmanship might be

[1] *Lex Orandi; or, Prayer and Creed.* By George Tyrrell, S.J. New York and London: Longmans, Green and Co., 1903. Pp. xxxii–216.

discovered by the critical faculty, but the product speaks as a finished whole to the total self. Primarily, however, the work is an apology of religion. Yet is it far away from the stereotyped lines in which books under that title are wont to be cast. There is in it no polemic against the "old apologetic," the traditional ways of Christian defence. Doubtless the author would admit the abstract, the dialectical cogency of the time-honored methods. He explicitly indicates reason's function of establishing the motives of credibility, the grounds as well as the duty of faith. Nevertheless, as he says, however scientific and objectively valid this proof may be, when presented to this man or that it will be either rejected altogether or lie heavily on his mind as an undigested difficulty, until the truth be voluntarily appropriated by him through an act of faith. To prepare the unbelieving mind for this act of faith is of course the main business of the apologist. The act is not indeed a merely natural process, one elicited by the unaided powers of the mind. It must be essentially transfused with the light and heat of divine grace. None the less is it a vital act of the mental powers, and to prepare the agent for its performance is the first concern of the apologist. The "old apologetic" systematizes this preparation from the objective and the explicitly intellectual viewpoint. Starting from definitions of religion and revelation, it demonstrates the criteria of revelation, the historical veracity of its documents, its concrete embodiment in Christianity and its complete expression in Catholicism. The logical cogency of this line of argument cannot be reasonably disputed. It is as valid to-day as it ever was. That it needs supplementing, however, that appeal to the extrinsic grounds of faith has lost much of its strength with the modern mind, that more weight must now be thrown on intrinsic motives—all this it seems equally futile to call into question. The good householder is he who knows when to bring forth from his treasury the new thing as well as the old. What boots it to insist perennially on the "old method," if the individual to be drawn to faith refuses to be influenced by it, nay, even to listen to it? The present writer had occasion recently to use one of its phases in addressing a sceptical mind, and was told for his pains that he was "speaking the language of a by-gone age." Such a rejoinder is likely to come from any one who has

lapsed from Protestantism into unbelief. He is perfectly familiar with the argument for revelation from miracle and prophecy; but it has lost all hold on his intellect, and one simply squanders precious time in appealing to him from that side. M. Brunetière, in replying to a recent criticism of his "subjective apologetic," complains that the champion of the "objective method," when confronted with a modern difficulty, answers: "Why that is no difficulty," and when you say "Why not?" he says, "It is not one for me." "Ah well, but you are not I, and it is I that am to be convinced, I that am to be converted to belief." To take the opponent's viewpoint, to enter into his mind, rethink his thoughts, read his difficulties from within and not simply from without, to lead him to the threshold of religious truth by the way best adapted to his personality and mental habits, surely, this at least is incumbent on the defender of the faith.

Let us see how the difficult and delicate task of the apologist is conceived and executed in the work at hand.

"The truths of religion, like those of history and physical science, are directed to *life* as their end. We accept even these latter only because they explain and fit in with the life that we live, and offer means of its expansion; because they enable us to understand and master our physical and social environment and to appropriate its resources. Had they no direct or indirect bearing upon the interests of our temporal life, or were that bearing wholly misconceived as adverse, then no demonstration could force them on our acceptance; they would be merely curious riddles waiting solution. And the demonstrated truths of religion are no more than this to a man until he sees their bearing upon his *life*, or upon certain elements of his life, which they promise to foster and develop, until they offer to him the mastery of a spiritual world whose wealth he desires to appropriate. If the life to which they point be to him in every way uncongenial, strange, and violent, their hold on his intellect will be purely external. He will be puzzled, not convinced.

"It is not, therefore, enough for the apologist to connect the truths of theology with the truths of history and science; he must go on to connect the life of religion with the rest of our life, and to show that the latter demand the former. This is to some extent the aim of that 'affective apologetic' which appeals to the will and affections

by enlarging on the beauties and utilities of religion, on the contentment and happiness that accompany a life of faith and love. But this appeal is but a seduction and temptation, a source of bias and prejudice, unless it can be further shown that, under certain conditions and limitations, utility is dependent upon truth; that if beliefs react fruitfully upon life, it is because they have first been shaped by life as instruments for its own advancement; that no belief can be universally and perpetually useful unless it also be true; and finally that, in the case of the Christian creed, the experience of the Christian 'orbis terrarum' offers a criterion as to such universal and perpetual usefulness."

The converging lines, therefore, on which the author's plea for faith are based are these two: First, the life of religion is demanded by the rest of man's personal life. Religion is not an accretion from without; it is an expansion from within. Second, the truths of faith are those that have been selected and shaped by the universal Christian experience; a criterion for their discernment, and a motive for their acceptance is the expression of that experience in and by the universal Church.

The connection of the life of religion with the rest of man's personal life is mediated by the "religious sense." As in the concrete simplicity of his spiritual nature we may distinguish an intellectual or scientific, an æsthetic and a moral sense, each responsive in its own sphere to its appropriate stimulus, so must we distinguish a "religious sense" whose developments, healthy or unhealthy, furnish an experimental criterion of belief, one whose verdict is often not less considerable than that of a strictly intellectual criterion. These various "senses" are not so many distinct "faculties" in the technical acceptation of this term. They are simply certain apprehensions, loves, and interests of man's spiritual nature irreducible to another, but harmoniously coördinated in one and the same life or movement. So that when, for instance, we speak of a moral sense, we mean that man's appreciation of right conduct does not spring from his animal instinct of physical well-being.

Is there then a distinctively "religious sense;" and if so, how is it related to the rest? The answer depends on one's conception of what religion really means. If religion is conceived as

merely an aid to temporal advantage, personal or social, no special sense is required. If, as with Fichte, religion is simply knowledge, an answer to the soul's questionings; or, as with Tyndall, it is the satisfying of the effort to transcend the real and to reach the mysterious, then at best it appeals to the scientific sense. If, as with Aristotle and Kant, religion is merely a form of morality, then the ethical sense suffices. Finally, if, as with Lessing and Mill, it is simply the sense and desire of the Ideal, the self-sacrificing love and service of the true, the good and the fair, God becomes "the personification of this endlessly unfolding and receding Ideal for whose realization we hunger in the measure that we put off the animal and put on the spiritual. He is thus a mere symbol of all the still undeveloped possibilities of goodness latent in the human soul. Our striving and yearning toward Him would be as that of a child toward its own manhood, toward what it hopes to be in some far-off future. In other words, our hunger would be for 'the divine' rather than for God—for the divine in our own inward character and aspirations, and in the world around us so far as it could be shaped by our labor."

One is tempted to quote in full the pages in which Father Tyrrell analyzes this subtle semblance of religion, the worship and service of the Ideal. With rare insight and great beauty of expression he lays bare the experience of life as revealing the insufficiency of any Ideal, however soaring and fair it be, to satisfy the highest cravings of the soul; nay more, as teaching that the attempt to make the Ideal the supreme end of life leads to disaster not so grossly but just as surely as the attempt to seek one's end in the life of the body; and that for the same reason, namely, because it is an inversion of order, a misconception of our spiritual nature and destiny. "Even the divine is not God and God has made us for Himself and our soul is restless till it rest in Him." The religious sense is thus seen to be something distinct from the moral, the scientific, the æsthetic, distinct from the union of the three, the sense of the Ideal, the Divine. It is the "sense of God," of the Absolute and Infinite, a sense or consciousness of a supreme Reality to which conduct should be adapted, and of certain feelings and intentions relative to that Infinite Being.

This sense of the Absolute "is given not *beside*, but *in* and *with* and *through* the sense of the Ideal in every department; it is the sense of that over against which every conceivable Ideal is felt to be infinitely inadequate, since something greater must always be thinkable; of That which draws us to the centre of a sphere whose surface we must traverse for ever in pursuit of the Ideal; of That which is the source of an incurable spiritual restlessness till we learn to rest in it. It is the sense of that ultra-reality which lies behind all finite reality as an ever-invisible sun whose form and splendor is hid from us by cloud-barriers of varying density, and whose light is known to us only as luminous mist. In the Ideal, in the True, the Good and the Fair, we have the Finite variously transfused and transfigured by the rays of the Infinite, forcing upon us the conception of an illuminating source beyond whose precise form and nature lies shrouded in mystery."

Now it is precisely "the function of religion to discern and make explicit that confused sense of the Absolute which is implicit and presupposed in the spontaneous and sincere pursuit of the Ideal; to bring forward and foster that sub-conscious love of God which is involved in the conscious love of that which God wills; to find in the proved insufficiency of the latter an argument for the absolute necessity of the former."

Here, then, is the connecting link between the life of religion and the rest of man's personality, his sense of the need of God. "Deepest in his spiritual nature, it is often the last to become fully explicit; yet it is no less natural to him than his intellectual, moral, æsthetic feelings." If, then," argues Father Tyrrell, "the life of religion is thus natural, beliefs that universally and perpetually foster this life must be true to the ultimate nature of things."

Now, the body of those beliefs, together with certain rites and practices which they entail, constitute the Christian religion in the objective meaning of this term. Christianity, however, as a system of belief and worship and practice, is essentially supernatural in origin and for the most part in content. Here it is that Father Tyrrell recognizes that his position may

"at first sight appear to conflict with that technical theology which defines the Grace of Christ as being beyond not only the executive powers, but also the very exigencies of man's spiritual nature. Prior

to more recent controversies on Grace its definition made no explicit references to such exigencies. St. Thomas Aquinas,[2] following the tradition of his past, finds in man a natural exigency of the face-to-face Vision of God (*i. e.*, of the order of Grace), which, however, it is wholly beyond man's natural powers to attain, since it involves a free self-giving on the part of God. The explanation is that he considers man's nature not philosophically, but historically, as it was and is *de facto* constituted with reference to the supernatural order, not as in the abstract it might have been; that the conception of the hypothetical 'order of pure nature' had not yet become explicit for theological thought. In every hypothesis, God is as natural to man as the air he breathes. The soul is as plainly constructed for God as a harp is for the hand of the harper; the music of its life is more truly from Him than from itself, though each be full cause in its own kind. When we argue from the exigencies of man's spiritual nature we consider that nature as living and breathing the breath of God's nostrils, not as if it were a lifeless corpse. We argue from its action and vital movement, not from its bare structure. This latter is the same, whether for the order of Grace or for the hypothetical order of pure nature. The difference which characterizes the supernatural is to be sought in the soul's action, and is to be ascribed to a difference in God's end, intention and operation in regard to man's destiny; in the manner of His indwelling and coefficiency; in His handling and use of an instrument whose structure admits of, but was not necessarily designed for, application to so high a purpose. Taking God's action and the soul's as two coefficients of one and the same spiritual life, it is to the character and manner of the former that the difference of its resulting life, as 'supernatural' rather than 'natural,' is due. Considered historically, whether as created in Grace, or as fallen from Grace, or as restored to Grace, man's soul has uniformly breathed the air of a supernatural atmosphere; God's salutary workings in his heart have always been directed, however remotely, to the life of Grace and Glory; of the 'order of mere nature' and its exigencies we have no experimental but only an uncertain deductive knowledge, chiefly negative.

"From all this it follows that the spiritual life of man, as it has been *de facto* uniformly from the beginning, and as alone it is known to us experimentally, is exigent of Grace and Glory; is exigent not merely

[2] *Summa Th.*, Pt. I, q. xii, a. 1.

of religion, but of 'supernatural' religion, of Christianity. It cannot thrive or flourish in any other atmosphere. To say that from an examination of those exigencies we can deduce all the truths and mysteries of Christianity would be an extravagance; but it is not too much to say, with Pascal, that a study of the human soul as revealed in history offers a riddle to which Christianity alone supplies an answer, that when the confused implications of human action are unfolded and made clear to us in the development of human life, individual and social, the soul is discovered to be *naturaliter Christiana.*"

Hence, though Christianity is a supernatural religion as to its source and its substance, there is a sense in which it may be called natural—"natural to man not in the abstract or as he might have been, but in the concrete as he has been actually constituted in and for the order of grace." Therefore, "we have a right to bid men to look into their own souls and find there a vacancy that Christ only can fill, to show them that His religion is not something heterogeneous to their nature, violently thrust upon them from outside by force of logic or of juridical coercion, but that it is the only true development of a life that is already within them, nay, of their very selves."

Upon this "Augustinian standpoint" rests the author's argument not only for theistic but for distinctively Christian beliefs. "In the present order Christianity viewed subjectively is the only 'natural' religion; it is not Theism plus certain beliefs. Theism is but embryonic Christianity, and Christianity is but developed Theism: purely natural religion is mere hypothesis; it is what might have been but never was." Tested by this exigency of natural life the truths of Christianity cannot of course be expected to stand out in the clear precise outline with which they are presented in the Catechism or systematic theology. "We can," as the author says, "but see men as trees walking;" yet is this process of verification not valueless, if by approaching the truth from this side we find what we had a right to expect, and if that "vague Power that makes for righteousness" in the souls of men is seen, as we strain our gaze through the darkness, to shape itself even more and more into conformity with the familiar beliefs of the Christian tradition.

After briefly explaining the sacramental principle—the literal and spiritual content enfolded in God's communications with men —that principle which constitutes the religion of the Incarnation accordant with the exigencies of human nature, Father Tyrrell proceeds to describe the two worlds in which the totality of human life is implicated, and to define more fully the life of religion and the life of prayer, in order to illustrate the principal truths of Faith involved therein. First, there is the physical world in which our temporal and bodily life depends—the sphere of conflict. Secondly, there is the spiritual world, the will-world, the sphere of social union, culminating in the life of friendship with God and His friends.

"Of the two the former is as shadow and sacrament, the latter as substance and reality. In the spirit-world, the will-world, the soul lives its inmost life and finds its deepest rest or unrest according as it succeeds or fails in adjusting itself to its laws. It is in willing and acting that our reality is revealed to us, and we account other things real in so far as they seem to oppose a will to ours. Every instant of our life that 'willing,' in which we may be said in a sense to consist, is being modified in response to our changing environment, physical and social or spiritual. It is in our *felt* relation to other wills that our spiritual life and reality consist. That relation is with regard to each several will one of agreement and attraction, or of revolt and dislike, or rather a complex blending of both; for like the motes in the sunbeam the whole world of wills is in ceaseless commotion, each changing its attitude with regard to all the rest as moment by moment the shifting situation demands a new response."

Now which is the bond of union in the world of will since union as such is not an end, a motive of conduct?

"Throughout the whole universe of will-attitudes the difference of evil and good, false and true, fair and foul, passes like a two-edged sword. 'Right' is a rule of choice clearly higher than the blind and impotent rule of love which would pull us in every direction at once, and lead us in none. Even if we might follow the impulse to be at one with all men, we could not. We may err and falter in our judgment as to what is true, fair, or right; we may turn away from our duty when we know it; but we can never falter in our conviction as to the absolute and imperative character of these will-attitudes; we

can never doubt that we ought to be in sympathy with men of good-will and out of sympathy with the insincere, the selfish, the low-minded. Now this imperative character of the Absolute is simply the force of that supreme, eternal, eventually irresistible will, which we call God—that Will to which the whole will-world must be subordinate, and in union or agreement with which each created will is saved and realized, even were it at variance with all the rest. This love of God, this dynamic union with the infinite will, is the very substance and reality of our spiritual living and being; other lovings and agreeings belong to the perfection, but not to the essence of our blessedness.

"The true orientation of our will must, therefore, be toward that Supreme Will so far as it is manifested in the will-attitudes of those who live by it—of Christ and of all Christ-like men.

"Now it is by prayer in its widest sense that this union with the Divine Will is fostered and the soul established and strengthened by the sense of its solidarity with the entire will-world as systematized through Him, who is its indwelling source and end. Union with any part of it that is separated from Him must in the end lead to an absolute solitude of the soul, unloved and unloving, shut apart into that outer darkness which is spiritual death.

"Prayer, as here taken, is not merely directed to conduct, but is itself directly effective of that will-sympathy with God which is the richest fruit, as it is also the highest motive of conduct. The religious effort is directed explicitly to the adjustment of our will to God's; and this, not merely as to ourselves, but as to all things that come under His will, so that in all we shall seek to know and feel and act with Him. Here it is that prayer supplants the narrowness of our practical life and gives us, as it were, artificial occasion, of will-union. Hence the true purpose and value of spiritual discipline or exercise lie not merely in their ethical but chiefly in their religious interest in effecting the union of the human with the Divine Will. It is through self, through man, through the world of freedom and will, that we get to know God as a personality, as a possible object of personal love and affection. It is in the relative and unsatisfying goodness of the human will that the absolute and satisfying goodness of the Divine Will is revealed to us." [Hence it is] "by attuning ourselves to the world of finite goodness that we come into harmonious unity with God. Only through contact and union with that which is already magnetized are we brought under the mysterious magnetizing influence of the Divine and ourselves magnetized; only, that is, through contact and

union with the Mystical Christ, with the sanctified humanity centred round Jesus, in and with which the Divine Will offers itself to our love. As we perfect our taste or our judgment by the study of master-minds, so in the matter of religion we turn to the great masters, to Saints and Prophets, to study their attitude Godwards, to be affected by it and to throw ourselves into it. As in every other respect, so in this, our life depends on society for its education and development. The deeds and words of holy God-loving men and women are the food of our souls; it is there that their will-attitude is revealed to us.

"In its actual and historical form this communion of saints, this society of God-loving men is called the Invisible Church, and finds its head and unitive principle in Christ, the simple fulness of whose perfection is analyzed and broken up for our study and help in the various measures of Christliness shared by other men, in whom its inexhaustible potentiality is brought to ever greater explicitness by its application to an infinite variety of circumstances and conditions. It is to this society, to this many-membered corporate Christ of all times and ages, that we must go to school in order to perfect ourselves in the art of Divine love and to bring our will into more extensive and delicate sympathy with God's.

[Now] "between us and this Invisible Church the visible Church mediates as a divinely appointed instrument of communication, by association with which in its organized form" we share in those communized fruits of its collective spiritual experience and labor which have been accumulating from age to age; we are born, as it were, not into the bosom of a solitary waste to find out everything for ourselves, but into that of a rich and complex spiritual civilization whose treasures we have only to appropriate, whose life we share; by whose spirit, whose ideas, enthusiasms, energies, we are, not so much taught as sympathetically infected and stimulated."

Herein are found the two tables spread for the soul's refection —the table of the Divine Word and the table of Sacramental Grace.

In presenting to us the Divine Word in its explicit content bearing on faith and morals, the visible Church gives us the highest expression

"of the will-world that the collective understanding of believers has elaborated by the spiritual labor of centuries—the joint work of

the old-world prophets, completed by Christ, and developed by the Church. Therein she gives us an external and authoritative standard, by which our personal religious understanding is to be rectified. The right aim and justification of such social and public standards is not to cramp and restrain, but to stimulate and provoke private initiative. If the Church's teaching hampers us, it is because we misuse it, or misconstrue it; because we forget its practical origin and aim, its reference to the will-world. As a guide or plan to direct our way and determine our attitude in the will-world, its truth means its conformity to that end."

Now this attitude is radically that of love, not of mere ethical adjustment. Love is not a part of conduct, but a spring or motive. Hence, the revelation of divine truth, as formulated however intellectually in the Church's universal consciousness, is a message more to the heart than the head: it is an endeavor to find a mental and verbal expression of some new experience or intuition of that will-world of which love is the bond.

Hence, the mysteries of religion, whatever the dogmatic formulæ, in which they have become crystallized in the evolution of the Christian will-world,

"bear most directly on love which ever seeks a certain infirmity and hiddenness in the object of its affection. A thoroughly comprehensible personality could have no attraction for us; it would afford no scope for unitive effort in which love consists. It is neither what we seem to understand about God that feeds our love; nor the fact that He is infinitely beyond our understanding, but the fact that we can ever progress in knowledge and love, and always with the sense of an infinite beyond. It is at the margin where the conquering light meets the receding darkness that love finds its inspiration."

Now, the body of beliefs that have grown up in the universal Christian consciousness, the will-world unified by conspirance with the mind of Christ, is synthesized in the Creed, and

"the Creed, with all its legitimate development, is wrapt up in the Lord's Prayer, which embodies the aims and aspirations of the human soul of Christ, and gives voice to His love. If the 'Our Father' is the criterion of all Christian prayer, by which every spirit is to be tried, it is indirectly the criterion of every belief, just because

the prayer and belief are so inextricably intertwined. The affection which breathes forth the prayer cannot be fixed and communicated to others, without some indication of the facts and truths that have kindled the affections, and these must be expressed, however roughly, in the conceptions of the mind. The fatherhood of God; the brotherhood of man; the kingdom of heaven; the triumph of the Divine Will; providence; sin; reconciliation; deliverance;—these and others are the ideas which beget, characterize, and control the affection that utters itself in the Lord's Prayer; and of these ideas the Creed is the amplification and closer definition—a definition demanded not by mere theological curiosity, but by the very growth of the spirit of love (in the collective Christian soul) to a greater explicitness and self-awareness. It is the saints, in virtue of their sanctity, who have been the chief authors of this unfolding of the spirit of Christ, and, consequently, though perhaps indirectly, of those doctrinal expressions, in which that unfolding has embodied itself. They who best live the life, best know of the doctrine. Those beliefs that have been fashioned by pure theological curiosity, or by false piety, or by superstition, or in the interests of laxity, of worldliness or avarice, are local, ephemeral, and, having no root, they soon wither away. *Quod semper; quod ubique; quod ab omnibus* is the test. Beliefs that bring forth the fruit of holiness and charity more or less abundantly just in the measure that they are lived and practised; that do so with a certain universality, at all times, in all places, in all men, are thereby shown to be in harmony with the ultimate laws and realities of that supernatural world to which we are related by the life of Divine Love: 'By their fruits you shall know them.' Hence it is that no man can take his own subjective and separate experience as a sufficient test: '*Securus judicat orbis terrarum.*' If he is to develop a healthy individuality he must first appropriate and master that which is common to all; he must correct his eccentricities by the teaching of the Church—that is, by the consensus of experts in the art of Charity; else he may be beguiled to eventual loss by a semblance of present gain, and mistake for healthy food what general experience has discovered to be a slow poison. For the spirit of Christ is in no man adequately and independently, but only in virtue of his membership with the whole body of the faithful throughout which it is diffused. And indeed his subjective faith is nothing else than his obedience to the attraction which the spirit of Christ in the Church exercises upon the same spirit as latent in himself. Christ's sheep hear His voice because they are His already;

because they are of His spirit. The more perfect Christ without them, the Christ of the Church's faith cries out to the nascent Christ within them, spirit to spirit, with an importunity that cannot be resisted without violation of conscience."

But the spatial limits of this paper have been reached, though most important and interesting parts of the book have not been touched on. The foregoing illustrations and suggestions, however, may, it is trusted, suffice to indicate the author's main line of thought, and perhaps to move some readers to personal perusal. The thread of argument, it need hardly be said, is not entirely new. Like methods and matter can be found in the works of recent apologists in France. But nowhere else are the intrinsic motives of belief established so solidly, presented so vitally, and expressed so beautifully. The book is one to be read and re-read, to be brooded over long and often, and, above all, to be handed on to those who are seeking the "Kindly Light."

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GREGORIAN MASSES.

THEIR MEANING AND EFFICACY.

THE approaching thirteenth centenary of the death of St. Gregory the Great (March 12, A. D. 604) has elicited renewed attention to a time-honored devotion according to which the Holy Sacrifice of the Mass is offered thirty times in succession for the release of a soul from purgatory.

St. Gregory in his Book of Dialogues[1] tells us how, during the peaceful days which he spent in retirement within the monastery walls of St. Andreas on the Cœlian Hill in Rome, one of the monks named Justus, whom he greatly loved, became ill; and although the sick man was attended with great care by his own brother, a physician named Copiosus, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for the repose

[1] IV, 55. *Cf.* Migne, *Patrol. Lat.*, Tom. 77; 420.

of the departed soul, on each day of the next succeeding thirty days. On the thirtieth day Copiosus, the physician, had a dream in which his brother, appearing to him in great joy and splendor, told him that he had that day entered into the glory of Paradise. When Copiosus, ignorant of the order which Gregory had given in his monastery regarding the celebration of the daily Mass for thirty days, came to the latter and related the vision, Gregory gave thanks to God, for he attributed the coincidence by which Justus was releassd from pain to the efficacy of the Divine Sacrifice.

The fact soon became widely known, and when subsequently the holy influence of Gregory was spread abroad through his elevation to the Supreme Pontificate, many priests were eager to imitate his devotion; and pilgrims from France and Spain who came to Rome to visit the tomb of the Apostles were in the habit of going to the monastery of St. Andreas on the Cœlian Hill, that they might celebrate the holy mysteries at the altar where Justus had obtained his release from purgatory, in the hope that they might receive a like assurance for some departed friend.

Thus in time the patronage of St. Gregory was specially invoked in behalf of the faithful departed, and the practice of saying thirty Masses upon the altar in the monastery of St. Andreas was deemed a special privilege from which similar benefits to that accorded to Justus were confidently hoped for. Since many pilgrims found it impossible to get access to the privileged altar, and others living in remote parts could never hope to undertake the journey to St. Andreas, the Sovereign Pontiffs in course of time gave a special sanction to the celebration of Masses upon certain other altars in Rome and elsewhere with the intention of fulfilling the expiatory homage of which St. Gregory had set the example, and with the hope of gaining a like boon. The altars thus designated as privileged according to the mind of the Church, were known as *Altaria Gregoriana adinstar*, and became the type of the so-called "privileged altars" to which in later times a Plenary Indulgence was attached. In recent years Leo XIII confirmed the practice of this devotion in behalf of the souls of the faithful departed and encouraged the same as based upon a

reasonable view of the mercy of God, who thus honors the memory of his faithful servant Gregory by according particular graces to the souls recommended through his intercession.

The Gregorian Masses are therefore a form of devotion by which thirty Masses are offered for thirty days in succession for a particular soul detained in purgatory, whose release is thereby implored of the Divine Mercy. The act is done in memory of St. Gregory, who introduced the devotion and who is, according to his own statement, believed to have experienced its special results in the above related way. There is no special indulgence attached to the practice, but the efficacy arises from the fact that the Masses are said under the tutelage of St. Gregory on thirty successive days for the one departed soul.

They need not be said by the same priest; nor at the same altar; nor need they be all *de Requiem*, even on days when such are permitted by the rubrics of the missal, although it suggests itself as most desirable that the *missa de Requiem* be preferred to the festive or ferial Mass of the office, when this can be done. Only the three last days of Holy Week are considered a legitimate interruption of the thirty continuous days, provided the Masses are resumed immediately after Holy Saturday.

It may be asked: Does not the Church attach to a single Mass celebrated on a "privileged altar" the favor of a Plenary Indulgence? How then does the celebration of thirty Masses in succession enhance this favor, since it cannot effect more than a complete release of the soul detained in purgatory, such as is implored by a single Mass on a privileged altar? The answer is that the Church does indeed grant a Plenary Indulgence to a single Mass celebrated upon a privileged altar; but she cannot forestall the accidental hindrances which prevent this Indulgence from actually attaining its legitimate effect. Therefore she fosters its repetition, inasmuch as these impediments to obtaining the full measure of Divine forgiveness which God has attached to the power of the keys may be removed by new efforts and repeated intercession. An indulgence is the measure of merits taken from the infinite treasury granted for the ransom of souls to the keeping of the Church. That measure, like all Christ's merits in their least details, is indeed absolute and completely capable of purchasing

eternal happiness for a soul. But as the Eternal Father required not merely a single human-divine act in the life of our Lord by which the world might have been absolutely redeemed, though each of the acts and sufferings of the God-man was infinite and therefore equivalent to securing a Plenary Indulgence for all the souls to be redeemed, whether past, present or to come; so the Church, continuing the application of Christ's Redemption, dispenses indeed infinite merits in each act of a Plenary Indulgence, but, like the many acts of our Lord's life and passion, these obtain their result in the individual soul according to the disposition of God.

This disposition, it is reasonable to assume, is governed by the Divine Wisdom which takes account of the efforts of the souls who are appealing for the Plenary Indulgence, as well as of the soul for whom the appeal is made; and thereby Divine Providence increases the ultimate efficacy of the treasures of which the Church is made the dispenser. A Plenary Indulgence is thus a passport duly issued for the destination of him in whose name it is written; but the Divine order demands that it be duly viséd by the signature of all those who have a right to detain us. In the same way we may possess in a Plenary Indulgence the act and authentic equivalent of the ransom demanded for our release, but the distractions or the carelessness with which the same act is performed may prevent the full measure of its influence with the Eternal Father. We may offer the complete value for the ransom of a slave, yet frustrate to some extent in the manner of presenting it the very object for which we make the offer. And as similar defects always cling more or less closely to even the most solemn acts of religion performed by frail men, their effect limits the degree of pleasure with which God accepts the homage calculated and *in itself sufficient* to purchase a soul's eternal happiness. Hence there is no incongruity in the assumption that the offer of this ransom, although it is essentially plenary and infinite, may be repeated, in order that its efficacy may be the more extended and certain.

The Roman Missal, in a chapter which precedes the General Rubrics for the ecclesiastical year, prints a decree of the Sacred Congregation of Rites in which, among other Masses not approved by the Church, certain so-called Gregorian Masses ("missae nun-

cupatae S. Gregorii pro Vivis et Defunctis") are expressly prohibited. This prohibition does not refer to the above mentioned devotion of celebrating thirty Masses for a departed soul according to the traditional manner of St. Gregory; but is intended to forbid the use of a certain *mass-formulary* printed without authorization and not contained in the Roman Missal. As mentioned above, the Gregorian privilege is applicable only to a soul departed for which the thirty Masses are offered; and it is not applicable to the living. It means that the special fruit of these Masses is applied to that particular soul in the confident hope that, through the intercession of St. Gregory, the joys of Paradise will be accorded it with the last oblation of the Holy Sacrifice; but it is in no sense intended as an infallible assurance of Heaven.

EDITOR.

THE SMALL FAMILY AND NATIONAL DECADENCE.

THE controversy occasioned by President Roosevelt's letter some time ago on "race-suicide" has included three distinct questions: Is the decline in the American birth-rate abnormal? If it is, are the causes physical or moral? Is there anything, either in the phenomenon or its causes, to fill us with alarm?

The first of these questions has been pretty generally answered in the affirmative. The diminishing fecundity of our people is not in accordance with what have always been regarded as the normal and healthy conditions of human reproduction. The decline in our birth-rate has, indeed, been partially obscured by our comparatively rapid increase in population—from five and one-half millions in 1800 to seventy-six millions a century later. While these figures seem impressive, the increase is far less than might reasonably have been expected. Thomas Jefferson prophesied that by 1875 the inhabitants of America would number eighty millions. He based this forecast on the fecundity of the American families of his time. Had that fecundity continued to the present, the descendants of those families would at present number one hundred millions. Now, of our existing inhabitants ten million are foreign born, and at least twenty million others are the progeny of the twenty million immigrants who, all told, have come to

America since 1820. Subtracting these thirty millions from our total population of seventy-six millions, we perceive that the descendants, both white and black, of the Americans whom Jefferson knew, are only forty-six millions. This is less than half of what their number would be had the old rate of reproduction been maintained. Again, if these thirty millions be added to the hundred millions, who should have sprung from the population of Jefferson's time, the result gives the population that we ought to have at present. In spite of our large actual numbers, therefore, our increase has been below the normal. The same conclusion appears from a comparison of the size of the American families at the beginning and at the end of the nineteenth century. In 1800 the average number of children to a married couple was five and two-tenths according to Malthus, and eight according to Benjamin Franklin. Other estimates vary between these two extremes. At the beginning of the twentieth century the native American family averages a little less than two children. Let this condition continue until the great majority of our married couples are native born, and we shall be confronted with the phenomenon of a stationary, if not a declining, population.

Two of the causes to which the diminished size of the American family has frequently been attributed may be disposed of very briefly. The first is the alleged physical deterioration of the parents, due, we are told, to the artificial and nerve-destroying life of our cities. This explanation is not without some foundation, but it is far from being adequate to account for the facts. Certainly the average American is not yet the physical weakling that this theory assumes. The second cause alleged is late marriages, and consequently the shortened period of child-bearing. As a matter of fact, the average American marriage takes place early enough to allow of the birth of seven or eight children. Each of these factors will account for a slight decrease in the number of children born to our native parents, but neither deserves serious consideration in the face of the decrease that has actually taken place. The simple truth—which sometimes is concealed from motives of shame or hypocrisy—is that the American family is small because the parents wish it to be so, and, to quote Dr. John Billings, "know how to obtain their wish." The cause is not

physical, but moral. As President Roosevelt has well said, "the difficulty is one of character; it lies in the will."

The number of children brought into the world is, then, abnormally small, and the causes thereof are within the control of the parents. The most important and most disputed question remains: Is this so-called race-suicide to be deplored? The answer depends entirely on the point of view from which the phenomenon is regarded. An anonymous writer in the *North American Review* for June, 1903, asserts that the primary purpose of marriage is the happiness of the parents, and that the rearing of children is desirable only in so far as it contributes to this result. This is what he calls a "common-sense" view, and it is really the best that could be expected from one handicapped by his very palpable moral and intellectual limitations. His view has, at any rate, the merit of simplicity. It is worthy of a place in Carlyle's "Pig Philosophy." It would fit in very nicely as a corollary of "Proposition No. 4," on the "Whole Duty of Pigs," and might be cast in some such shape as this: "The whole duty of wedded pigs is to increase to the uttermost the quantity of conjugal pig-wash; if perchance children will increase it, then, in the name of the most puissant principles of Pig Philosophy, let there be children—otherwise the Pig-felicity of everlasting barrenness."[1] Assuredly, if the highest aim which the individual can know is to procure his own happiness, regardless of the "superstition" of duty, he has the right to interpret and seek it in his own way. If the rearing of a large number of children—or of any—runs counter to this purpose, he will very naturally become a promoter of race-suicide, and no man who professes the gospel of personal happiness can logically utter a word of complaint or condemnation.

Judged by the standard of the moralist, the small family is, of course, condemned as an immoral institution. It is immoral because the positive means by which it is effected (and in the overwhelming majority of instances the means are positive) are often criminal—the murder of the unborn offspring—and always perverse, unnatural, and degrading. They are perverse, inasmuch as they defeat the primary end of marriage; unnatural, inasmuch as they are in direct conflict with the definite standard set up by

[1] See essay on "Jesuitism" in the *Latter Day Pamphlets*.

nature; and degrading, inasmuch as they brutalize the most sacred of marital relations. The small family is likewise immoral because it tends inevitably to the degeneracy and extinction of the human race, implying therefore the refusal of the individual to discharge one of his primary duties toward society.

The viewpoint that I wish to consider more fully is neither that of the grovelling egoist nor that of the scientific moralist. I desire to examine the question through the eyes of the patriot. Under this aspect it has been discussed by the majority of those who have taken sides with the President. Generally speaking, they have failed to make out a strong case, for the reason that they have confined their attention to a minor phase of the problem. They have insisted too much on the danger of national extinction through a sheer decline in numbers. Of course, it is inevitable that the number of immigrants will some day become so small as to exert but a very slight influence in neutralizing the low birth-rate among native-born parents; but when that day finally comes, the total population of the country will be so large as to render the disappearance of the nation, either through depopulation or foreign aggressions, quite remote. This statement assumes, of course, that the birth-rate will not become lower than it is at present among native Americans, and secondly, that the *quality* of the population will not degenerate. If these assumptions will be granted, it is evident that even after all increase of population has ceased, the country will still have sufficient numbers to secure her a considerably longer term of life.

The fundamental reason of the alarm felt by the intelligent lover of America on account of the small family, is that it spells *enervating self-indulgence*. It means a decline not merely in the number, but in the quality of our people. The small family is the most striking symptom and result of the craving for material happiness, for the goods that minister to the senses. As an institution, it has arisen out of the desire to have more time and money for indulging the emotional and animal appetites. It means that the married regard material enjoyments as the chief end of life, and subordinate thereto such ideals as duty and self-sacrifice. The persistence of the small family serves to diffuse these views among all classes of the population; thus it becomes in turn a cause—

the most powerful cause—contributing to the increase and continuance of the deplorable tendencies to which it owes its origin. The small family is another mighty force, in addition to those already existing, which makes for the spread of grovelling views of life and low standards of morality. It will inevitably bring about the progressive, mental, moral, and physical deterioration of the individuals who make up the American nation, and consequently prove destructive of the welfare and progress of the nation itself.

Yet we are confidently assured that the small family tends to improve the quality of the race, through the opportunity and leisure that it affords both parents and children for attaining "wider and fuller life." Freed from the drudgery of child-rearing, parents find time to develop and means to satisfy a wider circle of wants. The fewer the children in a family, the larger, generally speaking, will be the opportunities open to each. The average standard of living of the whole people will therefore include more good things of life, more varied activity, and consequently a larger development of the individual. All this is plausible, insidiously plausible, but at the same time superficial and utterly fallacious. No more misleading or pestilent social gospel has ever been proclaimed than that which holds, nay, assumes, that the progressive consciousness of new wants and the progressive acquisition of the goods that satisfy them, necessarily produce a fuller development of personality, and a higher type of man and citizen. And yet this superstition has behind it the authority and constant encouragement of some of the great names in sociology and economics. Whether conscious of the full import of their words or not, these men frequently express themselves as though they believed that mere increase in the number, irrespective of the kind, of satisfied desires, is progress.

It will doubtless be granted that that civilization is the highest, and that national life the soundest and most desirable, in which the general level of mental, moral, and physical life is highest. The true ideals of a people are not expressed by marble palaces, steam yachts, champagne, or Paris-made gowns. These are merely incidents, or at most accessories, of the supreme ends of civilization and national welfare, which are intellectual and moral.

Neither excellence nor abundance of material things, nor both together, can of themselves constitute national greatness. No well-wisher of his country can feel complacent simply because he sees her rich in this kind of wealth. He desires rather that she be great in the kind of men and women that she produces, great in the ideals that inspire them, and great in the quality of life that they are able to attain. It is precisely these higher national aims that are ignored and rendered incapable of realization by those degenerate views of life, and that enervating self-indulgence, of which the small family is at once the most significant effect and the most potent cause.

Consider, in the first place, the direct influence of the small family and its attendant phenomena upon the parents themselves. The question of health may be passed over with the observation that, according to the unanimous testimony of the most competent physicians, the means by which the limitations of offspring generally is secured, are all physically injurious to those who make use of them. What we are most concerned with is the moral injury. The primary moral effects of the practices in question are a decline in the self-respect of husband and wife, and in their respect for each other. The sacred instincts of parenthood are shocked and outraged by conduct which perverts that portion of the marital relation which was destined to coöperate with the Creator in giving life to human beings, into a mere means of sensual gratification. From being co-workers with God in His highest creative act, they degenerate into mutual instruments of pleasure. This loss of reverence for the most sacred and most intimate relation of the conjugal union, this decline in self-respect and mutual respect, are followed sooner or later by the disappearance of *true* conjugal love, and a decline in the sense of conjugal obligation. Hence a pronounced weakening of the motives for resisting temptations to conjugal infidelity. For if husband and wife deliberately cease to look upon each other as parents of the children with which God may possibly bless them, they deprive themselves of the highest and strongest incentives for refusing to gratify their passions elsewhere. Hand in hand with this result go a lessening respect for the marriage bond itself and an increased impetus to divorce. A perusal of the records of the

divorce courts for any considerable period will show that a significantly large proportion of those applying for a dissolution of marriage have either small families or no children at all. The desire for divorce is strengthened both by the decline of respect for the marriage bond, just mentioned, and by the absence of the deterrent influence exercised by children, or small children, or a normal number of children.

The phenomena that we are discussing produce, furthermore, a damaging effect on the entire moral life. For it is a law of nature that faculties and instincts exerting a profound and far-reaching influence on the life of the individual can be perverted and violated only at the cost of a general deterioration of the moral and emotional nature. The moral sense becomes blunted, and the belief in the essential superiority of moral actions and purposes becomes weak and uncertain. Men and women who can accustom themselves to disregard and stifle their most elementary instincts of what is decent, and pure, and becoming, cannot retain in full vigor their conviction of the sacredness of other moral instincts. Under the stress of temptation these, too, will more easily give way to considerations of utility or pleasure. In one word, there is brought about a weakening of the moral fibre, with a lowering of the moral tone. In this connection it is worth while to take particular note of the moral injury done to the wife. "The mother," says Henry Drummond, "represents the last and most elaborately wrought pinnacle in the temple of nature." Some idea of this commanding position, this almost sacred dignity, dawns upon the mind of every normal woman. This idea it was which found such frequent expression in the longing of the Hebrew women of old for offspring, for a numerous offspring. When this longing was not realized, they felt incomplete and disgraced. Something of the same feeling still lives in the normal woman. She realizes in some way her dignity and importance as the mother of the race, the being who is most intimately identified with the development, physical and moral, of the newly created life. When, therefore, she deliberately deprives herself of this privilege, or deliberately curtails its exercise, she does a violence to her ideals of worth and sacredness which cannot but have a most baneful effect on her belief in lofty ideals of

every kind. She makes herself less than a woman, and deliberately brutalizes all her views of life and conduct. With the woman who foregoes the privilege of motherhood from motives of religion or charity, the case is different. She chooses to exercise a still higher function, and ennobles the choice by an act of self-sacrifice. But the woman who restricts her possibilities of motherhood from motives of self-indulgence, declines to a lower level of moral and emotional life, and renders herself incapable of that large self-sacrifice and inspiring example that society needs and expects from its women.

There are defenders of the small family who admit the dangers of physical and moral deterioration just described, but who maintain that this effect is largely counterbalanced by the opporunity of "wider and fuller life" which is obtained by those parents who avoid the burdens of numerous offspring. They are thus enabled to become better developed, more efficient members of the community. This is the great social fallacy that progress is secured by arousing in men the consciousness of an ever-increasing number of wants. Now the fact is that progress and perfection, whether in the case of individuals or of society, depend almost entirely on the *kind*, and almost not at all on the *number* of wants that men feel and strive to satisfy. The multiplication of the wants that are met by material goods is more frequently a hindrance than a help to sane and reasonable existence. A certain minimum of these goods is, indeed, indispensable both to right living and to progress, but they are only a means, not an end in themselves. Plain, nourishing food in sufficient quantities to maintain good health and working efficiency are indispensable. Delicacies of food make no *direct* contribution to either health, efficiency, culture, or character. A certain quality and quantity of clothing is required for bodily comfort and for the development and satisfaction of the æsthetic sense. The ability to dress according to the latest and most expensive fashion is not essential to either of these ends, for the prevailing modes are frequently as inconsistent with rational ideals of beauty as they are indifferent to considerations of comfort. Dwellings ought to be comfortable and to some extent beautiful; but there is no good reason why they should be so large as to be inconvenient, and

designed apparently to display the vanity of their owners. There must be opportunity for recreation, that is, for the renewal and refreshing of the faculties after they have borne the strain of exercise; opportunity for the enjoyment of such harmless pleasures as will promote contentment with the present, hopefulness for the future, and a certain eagerness for the work of life; opportunity, finally and principally, for the cultivation of the intellectual and moral faculties. Leisure and recreation which go beyond these limits, which degenerate into idleness or enjoyment for its own sake, are pernicious and demoralizing. To be sure, the measure of these material and quasi-material goods that is consistent with rational living and the development of the higher faculties, is not susceptible of precise mathematical determination. The amount that is, strictly speaking, sufficient for reasonable living may be exceeded to a greater or less extent without any notable detriment to intellectual and moral development. For example, most persons who live in what is called comfortable circumstances could spend somewhat less for food and clothing, and take somewhat less time for recreation and amusement, without any injury to health, contentment, self-respect, or the efficiency of the mental faculties. The time and money thus employed could be devoted to the upbuilding of their higher selves. And yet the latter purpose cannot be said to be interfered with to any *notable* degree merely because the enjoyment of material goods is extended somewhat beyond the bounds of strict necessity. In this matter there is a "zone of indifference," which includes goods that are, from the viewpoint of the higher life, neither necessary nor harmful. Furthermore, the quantity that is *absolutely* necessary and sufficient may be no longer relatively sufficient. For example, tobacco and the prevailing fashions in dress are neither absolutely necessary nor *directly* conducive to reasonable life; but since a desire for them has been awakened, and since they are looked upon as necessary, they are in truth necessary. For a large proportion of the population they have become an *indirect* condition of normal self-development. Men will either secure them at the expense of higher needs, or, failing to secure them, will experience a degree of dissatisfaction that is inconsistent with rational living.

The pursuit of material goods in excess of this amount that

men tenaciously hold to be essential, is idle and demoralizing. So far, therefore, is the "maximum number of wants" theory from the truth that almost the opposite is true. The man who believes that rational life and true progress consist in the continuous development of those faculties that differentiate men from brutes, will second the prayer of the philosopher Socrates, who begged the gods to give him very few wants; and will agree with the economist De Laveleye, who wrote: "We may almost go so far as to say that moral greatness is not in proportion, but in inverse ratio to wants."[2]

Now the leisure and opportunities that the parents of small families enjoy are utilized mainly for the pursuit of material goods. Men and women refuse to rear a large number of children because they desire more and greater delicacies of food, more fashionable and costly clothing, larger and more elegant dwellings, more time and money for amusements and the doings of "society." All these things are sought, not as means to the development of the higher faculties, but as ends in themselves. Intellectual and moral goods are either subordinated to the goods of the senses, or are placed on the same level of appreciation. At any rate, they are taken into account only occasionally and spasmodically. The predominant aim is to satisfy as fully as possible the wants, natural, artificial and ultra-refined, of the senses. Such mental culture as is sought is of a low order and of doubtful worth. Reading is practised for relaxation rather than for improvement, for curiosity rather than for culture, to tickle the imagination rather than to develop the intellect; and the favorite sources of study are the newspaper and the fiction magazine. In a word, the "wider and fuller life" that the parents of the small family are enabled to enjoy is, from the viewpoint of moral and intellectual achievement, remarkably narrow and empty.

But is not the small family an effect rather than a cause of this exaggerated estimate of material enjoyments? As already noted, it is both. If men and women were not prepared to subordinate the primary instincts of right and duty to the desire for sense-gratification, the small family could not come into existence. Given, however, this low concept of the meaning and worth of

[2] *Luxury*, p. 45.

life, and the impulse to put it into practice is immeasurably strengthened and extended by the presence of the small family as a recognized institution. The possibility of avoiding the burden of a numerous family without forfeiting respectability suggests one very obvious way of realizing the desire to make life easy. The adoption of the small family theory in practice means a large field of opportunity for the pursuit of low ideals. And here, as elsewhere, the rule holds that psychical tendencies become stronger according as they find an outlet in conduct. The frequent choices which the parents of small families are called upon to make between the ideals of self-sacrifice and self-indulgence, and the uniform decisions that they give in favor of the latter, cause their belief in the supreme worth of material goods to take ever deeper and deeper root. All the time there goes on a widening of the horizon of material wants, and a constantly increasing effort to satisfy them. Whereas, if the small family did not exist, not only would the temptation to, and the opportunities for, a materialistic life be considerably less, but the self-sacrifice that is involved in rearing a large family would generate a habit of resistance to *all* materialistic tendencies. The latter consideration suggests the reason why the leisure and other opportunities made possible by the small family will not be devoted to the pursuit of mental and moral culture. Men and women who deliberately crush out such fundamental instincts and convictions of duty as are connected with child-bearing and child-rearing, render themselves incapable of the self-sacrifice that is a condition of all true self-development. The impulse that drives them to shirk the responsibilities of a numerous offspring has its roots in the desire for self-indulgence, and a life of self-indulgence is incompatible with a life of self-improvement. To-day, as always, it is true that self-perfection is impossible without self-denial. The higher faculties can be perfected only through constant restraint and subjugation of the lower.

The direct effect of the small family on the parents is, therefore, physical and moral deterioration; the indirect effect is the increasing pursuit of and belief in low ideals of life and conduct. The effect on the children is not less baneful, though possibly not so apparent. Of late we have heard much concerning the de-

sirability of "quality rather than quantity" in the matter of children, and of the superiority of the small family as a means to this end. We might with some show of reason raise the question whether we are justified in instituting a comparison between quality and quantity in respect of beings endowed with human souls, each of which has consequently an intrinsic and, in a sense, an infinite value. We might ask whether a method of evaluation that is sufficiently legitimate in the case of hogs or machinery, may without modification reasonably be applied to human persons. Waiving this consideration, and keeping to the viewpoint of social welfare, we deny that a "better quality" of citizens will emerge from the small family than from the large one. Other things being equal, the children in a small family will, of course, enjoy superior ability, advantages in the matter of food, clothing, housing, amusements, and education. In the majority of instances, however, they will have fewer opportunities of experiencing the conditions that are essential to the formation of character. They will stand in grave danger of being over-indulged and under-disciplined. Parents who have deliberately sacrificed one class of unpleasant duties—the rearing of *many* children—to the desire of self-indulgence, will not infrequently adopt such methods of dealing with their children as will give to themselves a minimum of present inconvenience and present mental distress. Devotees of a life of ease are prone to shrink from inflicting pain *of which they are obliged to be witnesses.* The result of this selfish leniency is that the children are deprived of the salutary correction which is an essential element of character-building. Again, the parental affections that normally and in the designs of nature should be distributed among a large number of children, are concentrated upon two or three. This means an immoderate tenderness, an excess of attentions which enervate the children and convert them into pets. The ideals of life which are apparent in the lives and conversation of the parents—the whole atmosphere of the home, in fact—is detrimental to the formation of habits of self-denial. Because of the small number of brothers and sisters, the children have no sufficient opportunity of cultivating habits of unselfishness, of caring for others, of taking into account the claims of others. They grow up, therefore, self-centered, and with an exaggerated

sense of their own importance. We are all sufficiently familiar with the type as it is found in so many small families. The child is nicely dressed, and exhibits certain superficial indications of budding refinement, but is nervous, disobedient, ignorant of the meaning of self-repression, and devoid of that naturalness and artlessness that are proper to childhood. We are satisfied that this is not the child that will possess the patience or the self-denial required for the hard work of intellectual formation, or who will grow into the strong character that is essential to good citizenship. We feel that if this is the best "quality" that the small family can produce, we shall continue to wish that the interests of society be committed to those of "inferior" quality who have had fewer opportunities of development in externals, but who have stronger, nobler, more altruistic characters.

I have sketched, then, in imperfect outline, the manner in which the small family promotes enervating self-indulgence. As there is undoubtedly a large number of families of one, and two, and three children that exhibit no indications of these baneful tendencies, the picture may seem overdrawn. These, however, are of the nature of exceptions to the general rule, or are explained by the fact that the theory of life and conduct fostered by the small family has not yet had time to work out its full results. Large families are still numerous in every section of the country, and many of the parents of small families can recall the saner and loftier views of life and duty that prevailed in the families of which they were children. Both of these facts exert some influence in counteracting the selfish ideals and habits that are promoted by the small family. As the small-family idea becomes more prevalent these correctives will become less and less effective; hence the full realization of the evil tendencies that we are discussing is merely a question of time.

The effects of this enervating self-indulgence upon the nation is obvious. It means physical and mental deterioration, growing disregard for property rights and the sanctity of human life, and a decline in efficient patriotism. Over-indulgence of the animal appetites and an unwillingness to endure hardship produce weak bodies. The desire to follow the line of least resistance leads men to select that kind of education which will soonest and most

effectively transform them into money-getters. The culture of the mind that costs long and arduous toil is waved contemptuously aside by the overwhelming majority. Hence the growing tendency to shorten the college term, in order that college graduates may not be outstripped in the race for money by those who have had an earlier start. The excessive estimate put upon material goods tends to blur the distinction between "mine and thine," and to introduce gradually the principle underlying

> "The simple rule, the good old plan,
> That he shall take who has the might,
> And he shall keep who can."

And the evil is none the less grave because "might" no longer means physical prowess, but represents contempt for law, double-dealing, extortion, and the exercise of superior cunning. The widespread practice of abortion tends to weaken very materially the belief in the sacredness of human life. If it be lawful to kill the child unborn for no other reason than that its birth would involve a certain amount of inconvenience to the parents, why may not the fully developed human being be likewise eliminated, if his presence interferes with the plans of his fellows for "wider and fuller life"? Finally, the cult of selfishness fostered by the small family will result in a decline of effective patriotism. For if individuals are to become less and less capable of self-sacrifice, and less responsive to ideals that do not appeal to the senses, how can they reasonably be expected to subordinate the pursuit of happiness to the interests of the commonweal? They will find it easier to hand over the task of withstanding foreign foes to those who can be got for hire, and to leave the management of internal affairs to those who look upon public office as an opportunity for gain.

Attention is sometimes called to the prevalence of the small family in the degenerate days of the Roman Empire, and to its influence in hastening the downfall of that nation. The parallel between certain leading phenomena of decaying Rome and present conditions in America is liable to be overworked generally, but so far as the present question is concerned, it is at least suggestive. Listen to Mommsen.[3] He is speaking of the time of Julius Cæsar:

[3] *History of Rome*, vol. v, p. 393.

"Celibacy and childlessness became more and more common, especially among the upper classes. While among these, marriages had for a long time been regarded as a burden which people took upon themselves, at the best, in the public interest; we now encounter, even in Cato, and those who shared Cato's sentiments, the maxim to which Polybius a century before traced the decay of Hellas, that it is the duty of a citizen to keep great wealth together, and, therefore, not to beget too many children."

In ancient Rome, as in modern America, the small family is both an effect and a cause of inordinate and anti-social self-indulgence. Then, as now, it was maintained that a smaller quantity of children would mean a better quality. Yet, as every reader of Roman history knows, the quality declined no less rapidly than the quantity. Women of leisure and culture, who, according to a first principle of the small-family theory, ought to have provided the State with a numerous offspring of very superior quality, did not accept the responsibility. The number of their children was less than two a family. Much the same conditions prevail among the superior classes of America; they do not acknowledge the duty that the high priests of the small-family cult would thrust upon her.

A recent defender of the small family maintains that, although the Anglo-Saxon must ultimately cease to be the dominating political factor in America, he can continue to hold his intellectual preëminence. The hope is vain. The small family has made the Anglo-Saxon too small a proportion of the population to retain first place in any sphere of effort. Everywhere in the struggle for existence and supremacy numbers seem to be necessary in order that the field for selection may be sufficiently large, and the resulting survivors sufficiently numerous. In this connection it is of interest to note that Bishop Potter recently refused to say whether their large families would give Catholics an advantage over Protestants. His hesitancy is quite natural; for all the signs point to a time not remotely distant when—if Catholics remain true to their consciences and their traditions—mere preponderating numbers will enable them to dominate American life. Moreover, it must be kept in mind that, as Huxley pointed out in the "Romanes Lecture," in the *human* struggle it is the *morally* fittest that survive finally. Those foreigners who are gradually supplanting the native stock in so many fields of activity, will

continue the process as long as they continue to be the fittest in the moral sense of fitness. Those sections of the population that place self-indulgence before duty will grow more and more insignificant, and finally disappear. The only disquieting question is: will they disappear before their pestilent example shall have corrupted the whole population, and made it physically, mentally, and morally decadent?

JOHN A. RYAN.

St. Paul, Minn.

IN FATHER MARTIN'S LIBRARY.

VIII.—A MEDICAL CHAT WITH DR. WILSON.

IT was a beautiful moon-lit night, and as we leisurely walked to the railway station on the outskirts of the town, both of us were in the mood to converse about the charms of outdoor life such as one experiences in Italy, of which I had had a brief taste, sufficient at least to make me enjoy Father Bernard's enthusiastic description.

We were on the point of turning back toward the rectory, when a gentleman, carrying a satchel, came hastily abreast with us. It was Dr. Wilson. He had just come in with the late train to answer an appointment for consultation with Dr. Hayden, and having recognized me took for granted that my companion was Father Martin, our pastor. He excused himself, and I introduced him to Father Bernard. Our way lay in the same direction, and quite spontaneously we began to discuss the duties of physicians and priests to the sick.

"It is a subject upon which I received considerable light not long ago," said Dr. Wilson, "from our friend Father Martin. He made me realize the value of life to the individual and the obligation under which we are to preserve the same as a divine trust. I have been most anxious to get more information from the moral point of view, and to understand the policy of the Catholic Church as exemplified in her legislation regarding the treatment of the sick and dying. I am a heretic, Father Bernard," jestingly added the Doctor, "and find I shall have to learn a good

deal, and to correct many of my judgments in matters of ethics and religion. My visits to Dr. Hayden during the last year have allowed me some insight into the influence of the Catholic Church upon the domestic relations of her adherents. She knows how to conserve the purity and permanent peace of family life, and I believe she inspires the noblest motives in her children, giving a special charm to her womanhood, and a solidity of judgment to those who practically profess the Roman Catholic faith, which one rarely discovers outside her pale. I say this without flattery, for it has very strongly impressed me lately, that is, since I have given the matter serious thought."

"Father Martin would, I know, be glad to have you come and continue the discussiou to which you refer," I said, "and I am sure both Father Bernard and myself are also interested, for in these things most priests are apt to feel the same responsibility."

"If it will not inconvenience you, I shall call to-morrow or the next day, as I expect to stay over Sunday,"

"To-morrow will suit us excellently. Yes, do come."

We had reached the presbytery, and bade good-night to the Doctor, who went on to his friend's house where he was evidently a welcome guest.

Father Martin's library door was wide open, and we tarried for a moment, as he was not particularly engaged.

"Dr. Wilson will be here to-morrow. We met him at the railway station and he seemed anxious to get more information of the kind you gave him on his last visit," I said.

"Oh, I shall have to leave him to Father Bernard and yourself. Some arrangements for the ceremony on Sunday oblige me to be away in the morning, and in the afternoon there are the confessions at the convent, and then a meeting of the Orphans' Board later on."

The next day the Doctor called punctually after breakfast, though we had hardly expected him in the forenoon. Father Martin saw him for a little while, and then excused himself, leaving Father Bernard and me, as he said, in charge of the hospitalities until his return.

For a time the conversation turned upon general topics, until Father Bernard remarked that he regretted the absence of our genial host, since he supposed Doctor Wilson wished to speak with him of matters which both had been discussing at their previous meeting.

"Yes," said the Doctor, "but I presume you, as well as Father Waldon who took part in our last conversation, hold to quite the same principles. I have noticed many trifling observances upon which Catholics seem to lay stress, especially in sickness and at the approach of death. These, if I may speak frankly, impress one who is not familiar with their significance, as superstitious, or, to say the least, as needless if not purposeless."

"So it may seem to you," replied Father Bernard, "but in reality these observances which appear to the uninitiated as trifling or purposeless, hold a very deep significance, and to those who understand their meaning they speak with an efficacy that relieves the ills of life, as no other remedy can do."

"I would judge so," answered the Doctor; "but, if you will allow me the question, is not this efficacy the mere result of a credulous disposition, or of an imagination which is easily induced to discard the natural means ordained by the Creator for our use and the cure of our ills? Instead of these means people resort to phantoms of help, as is done in the case of the so-called Christian Scientist. It seems to me that Providence points out the course which we are to follow, by directing man's mind toward the remedies which nature supplies, and that the so-called faith-cure ignores this course and thus dishonors man's rational nature."

"You are quite right in assuming that God, the Creator of the order of nature, does not wish us to discard the ordinary and obvious means by which we may remedy certain ills of the body and even of the soul. And the Catholic Church, far from sustaining the idea of the Christian Scientist who proposes to cure disease through faith alone, reprobates any such method as mere credulity and superstition.

"But she does not go to the other extreme which would appear to be based upon a purely materialistic view of life, namely, of ignoring the legitimate influence of the imagination by which faith is enlivened. Yet that faith itself rests on much higher mo-

tives. If I say that I trust you as a capable physician to cure me, because I know that you have the State diploma which vouches for your ability, my confidence in you does not exclude the possibility of being strengthened by observing your disposition and character from which I infer greater efficiency. You yourself, no doubt, highly value certain personal influences in the practitioner, quite apart from his skill, and which may become the means of soothing and curing a patient. I fancy many an ailment is thus relieved by skilfully directing the mind or imagination away from whatever fosters self-concentration. Is it not so?"

"Undoubtedly; and I suppose the Sacraments of the Church which you administer to the sick gain much of their efficacy from the external rites which direct the mind into certain channels by which confidence is nourished and peace brought to the soul. I have been a witness of this effect, which results in a singular tranquillity of mind after the priestly ministrations; such a disposition in the patient is of course a most desirable condition toward his recovery; but can this be said of all your devotional practices."

"The Sacraments of the Church," replied Father Bernard, "have their efficacy through Divine institution; but this Divine institution does not preclude the use of symbols by which material things become the vehicle of spiritual forces. The order of nature precedes that of grace, and the things of nature are intended to aid us in the acquisition of a higher state; they are the nearest and most obvious instruments of salvation. But by that very fact they are understood to point toward things unseen of which revelation alone can give us a clue. And revelation properly attested demands faith."

"Then faith becomes a substitute for intelligence?"

"Not quite. The motives of faith, the reasons which lead us to accept a revealed truth, must be clear to the understanding, and sufficient to induce our acceptance on grounds that appeal to right reason."

"I see. But it still seems to me that the common people without education can hardly understand the symbolism of an elaborate ceremonial, such as I believe the sacramental system of the Roman Catholic Church implies. And if they do not understand it, it surely becomes a superstition."

"What seems to you an elaborate ceremonial with its corresponding symbolism is in truth very simple, because it harmonizes perfectly with what we observe in nature. The Catholic peasant understands it much better than the man or woman whose lives, under the influence of our social apparatus, become more or less artificial, and thus lose that instinctive correspondence with the order of nature which constitutes the element of contentment among the simple country folk. Nor is it necessary that the ordinary Catholic of modest attainments should be able to interpret each single ceremony, as the reflecting and educated Catholic would understand it. It is enough that he should realize the general significance of the sacramental rites, the effects which they produce and the obligations which they impose. Do you think the man born blind, of whom the Gospel speaks, understood the special significance of our Lord's making clay of spittle and spreading it upon the sightless eyes; or why Christ said to him: Go, wash in the pool of Siloe? Probably not; but he knew that these acts had a significance which would be effective, because he understood the power of the source whence they emanated. And for this reason he did what he was commanded to do. The result was his cure and the gift of a more perfect faith.

"So it is precisely with the average Catholic,—I mean the practical Catholic who carries out what the Church teaches in her catechism and creed interpreted by a long and well-defined tradition. The educational influence of the sacramental system as a whole and independently of the wisdom contained in and taught by each of her sacred rites, is incalculable in its effects on the individual as on the family and the social circle. Goethe's genius, despite its pantheistic coloring and sensuous tendency, plainly saw this, and made him contrast it with the soulless forms of the Protestant worship which is supposed to bring the incentive of devotion into the church instead of obtaining it there before the Mercy-Seat."

"Where does Goethe speak of this?"

"In one of his numerous essays on religion, literature, and art. Let me see. Father Waldon, have you a copy of Goethe's prose works?"

I thought Father Martin had one, and went down to look for

it. It was in German, however, and Father Bernard contented himself with finding the essay and translating hurriedly the first words, after which he commented upon the text, as he appeared to be quite familiar with it.

"'On this occasion,'" said Father Bernard, quoting from Goethe, "'I cannot omit to recall an aspect of religion from my earlier days, which demonstrates how essential it is for the education of the masses that the great questions of religion be presented to the mind in consecutive and logical order so as to produce those results which are expected from practical religious faith.

"'The Protestant service lacks the fulness and consistency which centres the attention and devotion of the worshipping multitude upon one purpose. Hence it happens that Protestant congregations easily drift apart, and their fervor in partaking of the Lord's Supper weakens instead of increasing with time. The reason of it all is plain enough, however reluctant we may be to acknowledge it.

"'In the moral and religious order, as well as in the physical and social order, man feels the incongruity of acting without rule or law, and merely at random from impulse or emotion. He cannot cultivate the habit of regarding as worthy of his love that which is required of him only spasmodically and at uncertain intervals. It is the frequent exercise of an act which produces a certain pleasure and spontaneity in the doing. Thus he learns to love his religion. Now if you examine the Protestant religion, you will find that what it lacks to effect this love is a sacramental system. The Lutheran has but one sacrament in which he takes a conscious part as sustaining the life of his soul. That one sacrament is the Lord's Supper. In this sacrament he receives a Divine Being corporally. It is a sensible sign of an extraordinary divine favor. In this sense nearly all the Christian churches regard the sacrament of the Lord's Supper, and whatever difference there exists in the precise interpretation of the action, all agree that it is a ceremony in which man's earthly nature meets the divine, and forms anew a union to which he was originally destined, but of which voluntary sin has deprived him.

"'But this sacrament cannot stand alone, as it does in the

Protestant churches. It expresses only a part of that intimate relation which exists between the rational creature and his Creator. That relation finds its first perfect image in the absolute and lasting confidence with which the youth meets at the altar the maiden whom he loves, to knit a bond which is to last beyond death. They join hands, not for a passing salutation or a dance, but for a union that is to be eternal.

"'In time the members of this blessed union bring their own image to the baptismal font. There, cleansed by the purifying waters, it is incorporated into the Church from which only the most awful apostasy can separate it.

"'The child of its own accord exercises its bodily faculties, its earthly growth develops spontaneously; but in the things of the soul and heaven it needs to be instructed and guided.

"'Whilst the child is preparing its strength for the test, it is step by step initiated into the knowledge of the duties of its sacred citizenship, the militia of Christ. The initiation takes place by an external symbol in the sacrament of Confirmation.

"'But the struggle of the youthful soldier brings fatigue and wounds. He needs cleansing, healing, fortifying. The allurements of his surroundings, the ambushes and the harassing attacks of his enemies bewilder him. He is in need of a guide. Behold there is a friend awaiting him in the recess of the church where at confession he may open his heart to one who is willing for the love of God, to listen and sympathize with him, who will strengthen his confidence in the future by the absolution of past guilt, who warns him against danger, and uplifts him onto a higher plane of new resolves for a more worthy life.

"'At peace, and purified, he presents himself before the altar; he gazes at the uplifted chalice, and understands the value of his own soul in the ransom that was paid to secure its salvation. He sees in the Host the secret of the strength that now upholds his hope and feels the thrill of gratitude for the divine condescension.

"'And as in the newly-purchased hope there is strength, so in the uplifted species of bread and wine, transformed into celestial food for himself, there is renewal of his youth and virtue, which enable him in the strength of that heavenly manna to walk like the prophet of old, the perfect span of forty days and forty nights.

"'Thus the youth is tutored through manhood to old age, ever feeling the helping hand that uplifts, the voice that encourages in the ministry of the sacraments. He feels its divine force since he knows it to be almighty, and exhaustless, so that he need never distrust it.

"'But the time will come, when at the threshold of the grave he will find himself too weak to even summon the guard that hitherto accompanied him. The mind and the will which made him attentive and alert during youth and manhood to avail himself of the divine gifts, now cease to exert themselves. With the decay of the bodily organs which have grown old and weary in the service of a willing soul, the sense of duty becomes dulled, and the intellect, clouded, loses its powers of perception at the very gate of eternity when man must take the last decisive step. And lo, here too the Church with her magical sacramental power comes to his aid. She anoints his forehead, all the organs of his senses, strengthening them by her prayers with a new supernatural life; and the heart of the dying man is comforted by the assurance once more of forgiveness of all that is writ against him in the Book of Life; body and soul are cleansed and receive the mystical garment as they are about to present themselves at the nuptial banquet.

"'Thus the Catholic lives in a perpetual circle of the knowledge and strength of divine things; from the cradle to the tomb his Church follows, corrects, and guides him by a series of symbolical acts which have at the same time a real divine significance and efficacy.

"'And the Catholic understands that all these celestial gifts come to him not from an accidental earthly source, but from God through channels which He Himself has wisely ordained. The venerable tradition which establishes the priesthood as divinely elect, like that of Aaron, assures the Christian of the genuine value of the heavenly favors. The priest himself, separated from the world, becomes by his association with the Living Presence of the Sanctuary, a person wholly sacred; and the hereditary unction of his ordination gives to his hands the power to bless, to offer sacrifice, and to annul the debt written against us.'

"Such is in substance what Goethe thought, in his saner mo-

ments, of the Catholic Church," said Father Bernard, as he handed me back the book.

"It is beautiful," replied the Doctor, after a pause, "and one can to some extent realize the secret of that power which has sustained the unbroken life of the Catholic Church."

"And do you think, it unlikely that God should have intended all this in order to render more secure the continuance of His teaching and practice? The sacramental system is, of its very nature, calculated to benefit man and the society in which he lives. It is this sense of the importance of certain prescribed rites in the very scheme of our existence, by which we are to accomplish the ultimate attainment of happiness, toward which we instinctively striv , that makes Catholics so anxious about them, especially at the approach of death. For to us Catholics our religion is not a mere sentiment which we might foster at our pleasure; it is a duty which shapes our convictions into action, and makes us regard health, suffering, and death, as having but one important meaning, namely, as means to attain a more satisfactory life after death.

"He understands that the function of the physician, however important for the conservation of that physical strength with which he is to work out his eternal destiny, is limited, primarily, to the temporal well-being. He may not allow that temporal gift to become a hindrance to the attainment of superior gifts of the soul, by which he secures eternal life; or, as Christ puts it, the limb that scandalizes is better cut off than that it should become the occasion of bringing eternal pain upon the soul, for which the body is only the temporary garment."

At this juncture I slipped out, as I saw the sexton coming hastily toward the house, and knew he had some important communication for either Father Martin or myself. Father Bernard and the Doctor continued the conversation, the result of which I learned later from a summary of instructions guiding the physician who attends a Catholic family. Father Bernard wrote it out at the request of Dr. Hayden, who said that many physicians would be glad to have the information which the priest had given to Dr. Wilson, and that he would bring the matter to the notice of the provincial Medical Journal. Here is the paper just as I received it from Father Bernard some weeks later, to be copied on the

typewriter for Dr. Wilson by one of the school children at the academy.

The Physician in Attendance upon Catholic Patients.

The physician who desires to retain the confidence of his Catholic patients must show himself respectful of and familiar with certain observances which the Church insists upon in the case of all who profess adherence to her teaching and discipline.

I. CATHOLIC RITES.

The Catholic who knows himself to be in danger of death and who is anxious to die in the Catholic faith, securing for himself thereby the privilege of Catholic burial after death, is bound to call in at once a priest to administer to him the last Sacraments and prepare him for death.

Hence, whenever there is grave danger of death, as also when there is danger of permanent loss of speech or of the mental faculties, the *physician should lose no time in making known the danger to some responsible member of the family*, so that a priest may be sent for at once. This course is also most likely to secure for the patient that peace of mind and conscience which frequently proves to be the turning-point of the illness.

1. *Confession.*—Catholics who are old enough to recognize personal responsibility, are obliged to confess their sins. To do this properly and profitably to themselves they must be in possession of consciousness, capable of eliciting at least an interior act of sorrow for their sins, and of sufficient clearness of intellect to be able to make, or order to be made, such satisfaction or reparation as the law of justice may in conscience require of them.

This implies that *the priest is to be called in before the patient shall have lost either consciousness or the power of speech.* It is therefore expected that the physician who forsees this danger will give timely warning of it.

2. *Holy Eucharist.*—After Confession a consecrated Host (about half an inch in diameter and quite thin) is administered, and the patient, without chewing, swallows it as soon as it becomes sufficiently moist. It may be necessary to give him a small quantity of wine or water, the better to enable him to swallow it. If the

physician is convinced that his patient is utterly unable to swallow, or is almost certain to vomit up again whatever he shall attempt to swallow, then the attendant should be informed of this danger so that the priest may be warned concerning it.

This Sacrament is not administered to children under ten or twelve years of age, except in instances when the young patient has been well instructed in the Christian doctrine, and understands the nature and effects of the Holy Eucharist. Ordinarily those who are to receive the Holy Eucharist must be fasting—that is, having abstained from all food and drink after the hour of the preceding midnight; but *this law of fasting is not binding on those* who receive the Holy Eucharist at the hour of or *in preparation for death*, in which case it is usually called *Viaticum* (*i. e.* sustenance on the way to eternity).

3. *Extreme Unction.*—This Sacrament consists of an anointing of the organs of sense (eyes, nose, ears, mouth, hands, and feet) with consecrated oil, according to the injunction of St. James (5 : 14, 15). The head, hands and feet should be freed from bandages or wrappings as far as can be done without risk to the patient, so that the unction may be readily applied by the priest.

For the reception of Extreme Unction it is not necessary that the patient be either conscious or fasting. It is administered in all cases when there is probable danger of death *from sickness.* It is not given to persons in good condition of general health before undergoing an operation, but if danger sets in afterwards as a result of the operation, the Sacrament is administered. The above-mentioned three Sacraments (Confession, Eucharist, and Extreme Unction) are frequently, though not necessarily, given at one and the same time; Communion may be deferred when there is no *immediate* danger and the patient is capable of receiving the Blessed Sacrament the following day.

Extreme Unction is administered but once in any dangerous sickness; but if the patient partly recovers, and subsequently relapses into a critical condition, this Sacrament may be repeated in the same illness.

Confession and Holy Eucharist may be received as often as the patient desires, or as deemed expedient for his spiritual comfort.

4. *Infant Baptism.*—According to Catholic teaching, Baptism is an essential condition to eternal life. Hence new-born children are to receive it as soon as possible after birth. Ordinarily the infant is to be brought to the Church in order to receive the solemn rite at the hands of the priest. But if there is danger that the child may die before this can be done, then the physician or any other competent person is authorized and urged to baptize it. This is done as follows: Pour a small quantity of natural water upon the child's head, saying, *whilst the ablution takes place:* "*I baptize thee in the name of the Father—and of the Son—and of the Holy Ghost.*" It is usual to make a *triple pouring*, as the words are uttered in three separate clauses; but this is not essential. What is necessary, however, is that the words be pronounced exactly as prescribed, and with the general intention of doing what the Church thereby intends, and simultaneously with the pouring of the water.

In cases of difficult birth the physician is expected to take such prudent measures as will secure baptism for the child, even *in utero*, if there be a presumption that it cannot be administered otherwise. For this purpose it may be necessary or advisable to use a syringe or any other mode which approves itself to the practical sense of the physician with a view of securing baptism to the living fœtus. Though there may be doubt that the water will reach the living child, baptism is nevertheless to be attempted; in this case it is administered conditionally, saying: "If thou be alive," or "If possible—I baptize thee in the name of the Father," etc. There is no objection to introducing an antiseptic in the water to prevent inflammation or contagion. The S. Congregation of the Holy Office having been consulted on the subject, replied[1] that if there be danger to the life of the mother from the use of pure water, the admixture of an antiseptic is lawful.

Catholics hold this matter of administering baptism of such serious importance that if the nurse or the midwife has made an attempt to baptize the child, the physician is expected to ascertain whether she has observed the prescribed conditions; and if he finds the contrary, and death seems impending, he should at once repeat the baptism in the approved form.

[1] *Decr.*, August 21, 1901.

II. MORAL RESPONSIBILITY.

Other phases in which the religious sense of responsibility asserts itself, and which the physician is bound to respect in advising his Catholic patients, are:

1. *Conjugal Intercourse.*—Since marriage has been instituted not merely for the gratification of animal passion, but for the purpose of healthy procreation, Catholics hold it to be illicit to prevent conception by unnatural or artificial means. For the same reason the Catholic moral code prohibits deliberate ejection of the seed or of the fœtus before the period of viability,[2] or the excision of the ovaries, and similar operations when these are to be *performed with the intention of frustrating the natural law.*

2. *Abortion.*—The principle that no man may on his own responsibility assume the right to kill, forbids to Catholics the practice of craniotomy or any similiar method which *directly tends to deprive the fœtus of life*, even if it were under the plea of saving the life of the mother. This principle applies to *all other operations which involve the extinction or preservation of life.* The following passage taken from an article which appeared in a recent issue of THE ECCLESIASTICAL REVIEW, a theological organ for the Catholic Clergy in the United States, makes clear the position of the Church on this subject:

"The principle upon which the Catholic Church decides the moral value of operations which involve the extinction or preservation of life is—that neither the patient nor the practitioner has the right, deliberately, to take life, unless it be in necessary (that is, in direct) defence against an unjust attack upon one's own life. The child, although not yet fully developed, has life, and the rights which the possibility of future life implies. It is not in any sense an unjust aggressor. It is not only innocent, and more so, than its parent, but is in a condition, sick and weak, which demands our deep sympathy. The probability that the mother will die, that perhaps both she and the infant will die before many weeks, does not give to any person the right directly to anticipate God's decrees, by procuring or deliberately hastening the death of either child or mother. If the contrary principle were to be maintained, then our municipal authorities should have the right, in certain circumstances, to kill all persons who, by reason of contagious diseases, are morally sure to bring death upon their room mates, or the members of their immediate family with whom they live.

"The physician may feel that he owes the application of all his wit and energy

[2] That is, whereby the act of ejection is coincident with the extinction of life, so that there is no possibility of baptizing the living fœtus.

to the patient whom he undertakes to restore to health. That is well. But God has drawn the line for him at the taking of life under whatsoever plea. He may hold life, but he cannot take it, except under a divinely manifested sanction; and such a sanction the physician has no more than the parent. Medical ethics, which admit the taking of life directly, are, in this respect, a return to the Spartan method, by which the State assumes the right of killing every cripple or infant child, lest it become a burden to the commonwealth. For a physician who has no religion which bids him recognize God as the arbiter of life, to whose designs we must leave the prolongation or the cutting short of man's temporary conditions, the pagan standard is an easy assumption; but it is contrary even to the maternal instinct under normal conditions; for if you ask the mother—the true guardian of her offspring—she will in nearly every case say: Save the child—do what you can—even if I must die. And this instinct is from God. It is Christian and saves the race in every true sense of the word."

Such is the interpretation given by theologians of repute to two decisions on this delicate subject.[3]

It may be asked: What is a physician to do, who finds a Catholic patient during the second or third month of pregnancy in danger from the effect of miscarriage? The child, though living, is not viable, in the ordinary sense of the word; that is, it cannot survive delivery, even if it be possible to baptize it before its young life becomes wholly extinct. It is a case wherein, unless the mother is relieved by immediate delivery, her own life cannot in all probability be saved. In such a contingency, the moralist can only say what the physician may *not* do; that is, he may not directly take the life of the child, even with the view of saving the mother. What he can do in the *bona-fide* effort to save both mother and child, will depend on his skill, together with the opportunities which surgical science and the condition of his patient afford. The legislation of the Church does not indiscriminately prohibit the *acceleration* of birth of a child, but she insists, without compromise, on the divine law which forbids the *deliberate killing* of a living human being under whatever plea of benefiting a patient. Thus she condemns craniotomy as an operation directly extinguishing the life of the child; but she admits the lawfulness of laparotomy and Cæsarean section, when necessary to save the child's life without actually taking the mother's life. Such is the sense of certain general resolutions on the subject

[3] *Decreta authent.*, May 4, 1898, and March 20, 1902. See also a paper, "Important for Physicians," in THE DOLPHIN, an ecclesiastical monthly for educated Catholics, November, 1902, pp. 572 ff.

formulated by the S. Congregation, which represent the legislative and disciplinary authority of the Church. These resolutions point out the lines and limits of discretion on the part of a physician in answer to certain questions proposed by the Bishop of Sinaloa (Mexico) in the name of a prominent practitioner. The questions were: Is the acceleration of birth permissible in the case of a mother who, it is clearly foreseen, could not bring forth at the normal time? Would it, under conditions when acceleration of birth is impossible, be lawful to provoke abortion, or to undertake Cæsarean operation? Finally, is laparotomy permissible in cases of extra-uterine pregnancy, or ectopic gestation?

The answer given by the S. Congregation (under date May 4, 1898) was:

1. Acceleration of birth is not absolutely forbidden. In order to render it lawful, however, there must exist not only a just cause for it, but it must be done at such time and by such methods as, under ordinary circumstances, are calculated to safeguard the lives of both mother and child.

2. Abortion (in the sense of propelling or extracting an immature and living fœtus so as to deprive it thereby of life) is not permissible. Cæsarean section at a time when the fœtus is viable[4] is lawful.

3. Laparotomy, when necessary to extract an ectopic fœtus, is allowable; always with the understanding that the physician is bound to do his utmost to safeguard the lives of mother and child.

I submit the Latin text of these decisions, wherein, as will be noted, the S. Congregation does not undertake to make or limit a law which depends on the Author of life. It simply states what the discretion and skill of a physician admit as an effort to conserve life without violation of the divine precept.

Ad I. Partus accelerationem per se illicitam non esse, dummodo perficiatur justis de causis et eo tempore ac modis quibus ex ordinariis contingentibus matris et foetus vitae consulatur.

Ad II. Quoad primam partem, negative, juxta decretum Fer. IV. 24 Julii 1895, de abortus illiceitate: Ad secundam vero quod spectat: Nihil obstare quominus mulier de qua agitur, caesareae operationi suo tempore subjiciatur.

[4] As to the term of viability of the fœtus, the Church makes no pronouncement, since it depends on circumstances, of which the physician is alone the discreet judge.

Ad III. Necessitate cogente, licitam esse laparotomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et foetus et matris vitae, quantum fieri potest, serio et opportune provideatur.

In sequenti vero Feria VI., die 6 ejusdem mensis et anni 1898, in solita audientia R. P. D. Adsessori S. O. impertita, facta de omnibus SS. D. N. Leoni Div. Prov. Papae XIII relatione, SSmus responsiones EE. ac RR. Patrum adprobavit.

J. C. MANCINI S.R. et U. Inquis. Not.

(*Cf.* Sabetti, *Theol. Moral.*, Tract. VI, n. 273, Quaest. 2.)

3. *Anæsthetics.*—Artificial anæsthesia, superinduced merely to relieve the patient or to render him dead to pain is permissible on Catholic principles, only in extreme cases in which the normal power of endurance is taxed beyond measure. For the rest, the Church teaches that pain is a salutary means of expiation, to be borne with patience and resignation as far as nature permits it.

The question, therefore, whether a patient, hopelessly and fatally diseased, may be dosed so as to yield him a fair degree of comfort, though it shorten his life, cannot be directly answered without reference to the individual condition of the patient. Ordinarily it is permissible to relieve a patient of pain; but if this relief also takes away the consciousness which allows him to benefit by the suffering that serves as an atonement for sin and as a preparation for the life to come, then it is an injury to him; and to deprive him of consciousness under these circumstances is the same as urging him to destroy his reason or life that he may save himself bodily harm.

It is permissible therefore to administer soothing drugs in so far as they secure the patient against *excesssive* suffering; for pain not borne with resignation cannot benefit him. It would be wronging the patient, however, who admits the Catholic view that suffering borne with resignation is a blessing, if you deprive him *continuously* and *absolutely of consciousness* so that he cannot realize the duties which still bind him to life. Moreover, he may, under the feeling of his obligation, still wish to speak rationally of the things that affect his soul or conscience and the disposition of those things for which he is responsible in the future. From this point of view conscious life and the sense of responsibility are a boon of which a Christian cannot rationally wish himself to be deprived, until necessity does so.

III. PARISH REGULATIONS REGARDING SICK CALLS.

It may be helpful toward a better understanding on the part of the physician, of the relations which the priest bears toward his sick people, to say a word in regard to the parochial system of the Catholic Church, which is practically the same everywhere in the world.

Membership of a particular church with Catholics is not a matter of selection, but is defined by clearly drawn parish limits. Within these a pastor is appointed to minister to the wants of all the faithful of the district. Hence, the priest to be sent for to administer the Sacraments to a person in danger of death is not any priest, but the parish priest (or his assistant) within whose territorial jurisdiction the patient happens to be. Only when the parish priest cannot be reached in time to assist the patient, is any other priest authorized to supply this service.

As priests are liable to be called out at any hour of the night, sometimes without any necessity or outside of their jurisdiction, they appreciate it as a courtesy to their profession, if the doctor attending the patient gives a note to the messenger who calls for the priest, stating that the case is urgent. This means that the patient may die or lose consciousness or speech before morning. Some such note priests occasionally demand from the messenger, especially when the sick call comes from a great distance, or at a time when the parochial clergy are busily engaged (Saturdays and Sundays).

IV. PRECEPTS.

1. *Attending Mass.*—A Catholic is obliged by the precept of the Church to attend divine service (if he is able to do so) on all Sundays and "holydays of obligation."[5] This attendance, commonly called "hearing Mass," requires his presence in a church or chapel during the act of sacrificial worship, which is either solemn or private. The solemn Mass takes places, as a rule, at a late hour of the forenoon (between ten and twelve o'clock); it lasts

[5] The holydays of obligation for the faithful in the United States are six, viz.: New Year's Day,—The Ascension (a movable feast regulated by the date of Easter, and usually occurring in May),—The Assumption (August 15),—All Saints (Nov. 1),—The Immaculate Conception (Dec. 8),—Christmas Day.

over an hour. Private (or low) Masses are celebrated at different hours of the morning, between five and ten o'clock, according to the varying needs and customs of the place. The private or low Mass lasts only about half an hour. Attendance at any one Mass, solemn or low, and in any church or chapel, satisfies the obligation for the day. As compliance with this precept of the Church is deemed a serious duty with every practical Catholic, it will frequently devolve upon the physician to decide whether his convalescent patient is in a sufficiently strong condition of health to perform this duty.

2. *Abstinence and Fast.*—The law of the Church binds Catholics, unless excused by reason of bodily infirmity or other necessity, to abstain from flesh meat on all Fridays and certain other days of the year. Moreover, persons who have reached the age of twenty-one, and are not excused by sickness, laborious occupation or other necessity, are bound to observe a fast during the forty days of Lent (spring season) and certain other days (about twenty) in the course of the year. This fast implies taking one full meal during the day, and a slight collation in the evening; liquids, excepting milk, are permitted at any time. A physician is practically privileged to dispense from this obligation, for if he states that its observance would injure the patient, the priest exempts the latter. On the other hand, the law of the Church will frequently serve the doctor as a good pretext for enforcing abstemiousness and moderation upon his patient *in any direction*, because the essence of the fast and abstinence is understood by Catholics to mean a refraining from whatever flatters the senses. Thus priests often impose restraints from other ordinary and lawful indulgences upon persons who cannot well observe the prescribed fasts or abstinence from meats.

V. INDICATIONS.

A physician will, as a rule, readily recognize that his patients are devout Catholics from certain indications in their surroundings. Catholics are taught to make use of some external objects as symbols to arouse them to reflection, from which flow motives and acts of devotion. Thus the Catholic sick have usually in their rooms—*a cross* (crucifix) to excite in them resignation by the con-

templation of suffering in their divine model, Christ, who came on earth to give us an example of patience. A little *statue* of the Blessed Virgin, Mother of Christ, and of other saints who, as examples of compassionate charity and other specific virtues, inspire resignation and confidence in God's goodness, as well as virtuous resolutions to lead a good life if their health be restored.

A *lighted candle*, especially at the hour of death, is intended to speak to the patient silently of the hope of eternal life. The candle is blessed (on Candlemas Day) by the Church with certain invocations in behalf of those who use it, and thus it expresses their prayers as it is burns itself out, when speech cannot longer utter these outwardly. It also admonishes the bystander not to weary the patient with earthly trifling in the light of eternity. A chain of *beads*, commonly found in the hand of Catholics when sick, is a means of fixing their attention upon certain prayers when they cannot read or speak much; it also is a silent profession of faith, their wish to be aided in prayer, their confidence in the divine assistance. Of similar purpose are little medals and other objects to which the non-Catholic is a stranger, but which are all like the sacred pledges given by a dying parent to a child, intended to remind them of duty, of charity, and of future meeting in heaven.

Most Catholics wear about their neck what is called "*the scapulars*," a little square piece of cloth, doubled, and on strings. They are loth to part with this, especially during operations or at any other time in illness, because it represents their affiliation and investiture in the garb of a Religious Order in which they pledge themselves to the observance of certain virtues, such as modesty, self-denial, etc. A physician who notices this bit of square cloth (which is not a superstitious charm but, like the ribbon of the Legion of Honor, a sign that the wearer belongs to a band whose purpose is an express profession to practise the virtues of true religion in a special degree) will be at once assured that he has to deal with a well-meaning and generally devout Catholic. It is often a means of identifying the religion and the implied desire to have religious ministration, in a person found unconscious or dying who is not otherwise capable of making known his request to have a priest.

ARTHUR WALDON.

THE BOOKS OF THE ABBÉ LOISY ON THE INDEX.

AFTER a long period of uncertainty as to what Rome might do in view of the outspoken attitude of the Abbé Loisy regarding the authenticity and interpretation of the Scriptural deposit of revealed truth, there comes at last a clearly defined decision which every Catholic scholar will feel bound to respect and accept as just.

Stress has been laid by the friends of the Abbé upon two things that up to the present seemed to lend favor to his position. He had taken up the warfare against modern rationalistic criticism in the spirit of an apologist who realizes the necessity of fighting an opponent with arms equal in kind and reach to his own. To oppose mere tradition against scientific investigation is like combating a man who confronts you with a pistol by means of a stout stick. And here P. Loisy has unquestionably achieved much success, if in no other way than that he gained a respectful hearing from those who believe that Catholics discard all pretence of appealing to reason when they have antiquity for their shield. Our contention is, in their eyes, the fight of an hereditary aristocracy without merit against the intellectual aristocracy of the day.

But there are limits to the exercise of skill or valor, even in the midst of battle. The discipline of the Catholic Church, like that of an army, is for the common good, and the common good may be jeopardized by the indiscreet zeal of an individual, however meritorious. In the attempt to popularize opinions which concern the gravest of all subjects—primitive revelation—the authenticity of the history and teaching of the Gospels—the lines that touch the divine and the human nature of our Lord—these and the important conclusions in the life and organic action of the Church which rest upon these facts, it easily occurs that we leave impressions which are disastrous to the faith of thousands who cannot verify the new teaching or test its value by any standard except their own limited knowledge or bent. And as we do not teach children things which, however true they may be, might engender a skepticism in them regarding the necessity of order, respect for authority, or any other social or personal virtue,

so the Church, in order to guard the lambs of the flock, does not permit the roaming at will in their midst of those who, without intention to harm, disturb nevertheless the quiet and order of the fold.

There is indeed, without question, an opposite extreme to be found in the attitude of those who decry all criticism, and who believe that Catholic conservative methods demand an absolutely literal adoption of the historical tradition represented in the Sacred Scriptures and in the ecclesiastical writers of the past eighteen centuries. And if the representatives of this school made themselves most felt in the opposition to Loisy, it may have served to stay the decision of Rome against his all too forward utterances during the last years of Leo XIII's pontificate, when the case of Loisy had been repeatedly represented as provoking legitimate censure, at the instance, it is generally understood, of the Cardinal Archbishop of Paris.

In any event, the Holy See has been very deliberate in examining and pronouncing upon the Abbé Loisy's work. If he has had opponents of his views, he also has had staunch defenders in Rome; of this there can be no doubt. Hence the decision of the Sacred Congregation is the more reassuring, and we may confidently take sides against views which both in their immediate results and in the manner in which they have been put forth, intimate danger to Catholic faith and virtue.

No doubt there will be the "wise men from the West," not sympathizing with the Church, to tell us that "Rome has allowed itself once more to come under the spell of the Jesuits as in so many other cases," and that the name of Cardinal Steinhuber as Prefect of the Index Congregation is a clear proof of this. The old shadowy images of Rome gagging her progressive men will be revived with added venom to poison the minds of the public. Perhaps the discontented will say that the Index has in times past had to reverse its decisions, to eliminate certain of its censures, and even to tone down its general laws to make them effective; and that the day may come in which the Abbé Loisy's position may be justified in the face of the Catholic world.

This, however, can never be true. Even if, from a critical point of view, all the contentions and statements and conjectures

of the Abbé were some day proved correct, yet would he still be in the wrong. The Church deals with the present Abbé, not with his opinions as they might affect society a hundred years hence. She condemns him to-day, because his statements not only lack sufficiently convincing proofs, though he himself may feel an instinctive certainty regarding them, but because they are an injury to the children of her household. If ever the Church felt called upon to reverse her decisions, it was never because those whom she censured were in the right at the time, but because the continuation of the censure might be either misapplied to new conditions, or because it had lost its purpose, and could only serve to embarrass the student of her laws.

We know, then, that we must avoid to adopt, disseminate, or defend the views put forth by the Abbé Loisy in the works placed on the Index. The skeptic spirit which they awaken does not lie in any one statement, but in the doubts which the author incidentally casts upon the divine manifestations of our Lord both in prophecy and in the New Testament history vouched for as substantially inspired.

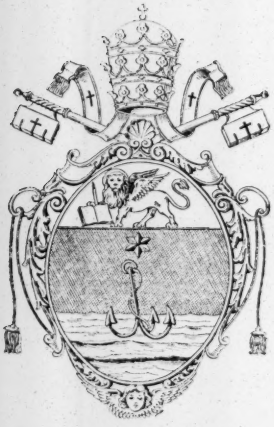
The works by the Abbé Loisy, specified in the present Decree (December 23, 1903) of the Index Congregation are:

La Religion d'Israel (Decr. S. O. 16 Dec.).
L'Évangile ét l'Église.
Études Évangéliques.
Autour d'un petit livre.
Le quatrième Évangile.

The work which has probably furnished the best evidence of Monsieur Loisy's heterodox tendencies is the one entitled *L'Évangile et l'Église.* The Abbé Monchamp, Vicar-General of Liège, has undertaken a very close analysis of the volume, in which he points out the impossibility of escaping the conclusion which places Loisy in direct opposition to the authoritative teaching of the Church. Not only is the historical authorship of the Gospels questioned, but the evangelical statements are so interpreted as to lose their dogmatic value. This means a subversion of the theological basis on which the entire constitution of the Church rests. The arguments on which both the traditional doctrines and Conciliar or Pontifical decisions, in matters of faith and

morals, mainly depend for their primary motive, are drawn from the evangelical teaching of the New Testament. According to the Abbé Loisy, this teaching has not the value of indisputable fact, but simply of a creed, that is to say, as an expression of what was believed by those who wrote the records which we call the inspired Gospels. "*L'argument biblique est en réalité un argument de tradition*," he writes in the brochure *Autour d'un petit livre* (p. 175), which is an explanatory letter addressed to a Catholic apologist, in which the Abbé reviews the subject of the foundation and authority of the Church as indicated in the previous work already mentioned.

But the significance of the condemnation lies in the adjustment which it suggests to those who are inclined to speculate on the theme of revelation. The touchstone of orthodoxy must forever remain the voice of the Church as it reaches us from the Watch-tower on the Rock of St. Peter.



Analecta.

POPULAR CATHOLIC ACTION.

Pius X, Pope.

"Motu Proprio."

In our first encyclical to the Bishops of the world, in which we echo all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And we cannot but praise warmly the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task, and the ardor of so many brilliant young people who have eagerly hastened to lend their aid to the same. The nineteenth Catholic Congress lately held at Bologna, and by us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces as well as what useful and salutary results may be obtained among a population of believers, when this action is well governed and disciplined, and when unity of thought, sentiment, and action prevail among those who take part in it.

But we are very sorry to find that certain differences which

arose in the midst of them have produced discussions unfortunately too vivacious, which, if not dispelled in time, might serve to divide those forces of which we have spoken, and render them less efficacious. Before the Congress we recommended above all things unity and harmony, in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement; we cannot therefore be silent now. And since divergences of view in matters of practice have commonly their origin in the domain of theory, and indeed necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

Our illustrious predecessor, Leo XIII, of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals *Quod Apostolici muneris*, of December 28, 1878; *Rerum novarum*, of May 15, 1891; and *Graves de communi*, of January 18, 1901; and further in a particular Instruction emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs, of January 27, 1902.

And we, realizing, as did our predecessor, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare depart from them in the smallest particulars. Hence, to keep them more vividly present before people's minds, we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of Catholic popular movement.

Fundamental Regulations.

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal;—to make them all equal is impossible, and would mean the destruction of human society. (Encyclical, *Quod Apostolici Muneris.*)

II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ, and are to be

judged and rewarded or punished by God exactly according to their merits or demerits. (Encyclical, *Quod Apostolici Muneris.*)

III. Hence it follows that there are, according to the ordinance of God, in human society princes and subjects, masters and proleteriat, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare here on earth. (Encyclical, *Quod Apostolici Muneris.*)

IV. Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not merely of those things which are consumed by use, but also of those which are not consumed by use. (Encyclical, *Rerum Novarum.*)

V. The right of private property, the fruit of labor or industry, or of concession or donation by others, is an incontrovertible natural right; and everybody can dispose reasonably of such property as he thinks fit. (Encyclical, *Rerum Novarum.*)

VI. To heal the breach between rich and poor, it is necessary to distinguish between justice and charity. There can be no claim for redress except when justice is violated. (Encyclical, *Rerum Novarum.*)

Obligations of Justice.

VII. The following are obligations of justice binding on the proletariat and the workingman: To perform fully and faithfully the work which has been freely and, according to equity, agreed upon; not to injure the property or outrage the person of masters; even in the defence of their own rights to abstain from acts of violence, and never to make mutiny of their defence. (Encyclical, *Rerum Novarum.*)

VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workingmen; not to injure their just savings by violence or fraud, or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex. (Encyclical, *Rerum Novarum.*)

IX. It is an obligation for the rich and those who own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfilment, as Christ Himself has said (Matthew 25). (Encyclical, *Rerum Novarum.*)

X. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that He might ennoble poverty and enrich it with merits beyond price for heaven. (Encyclical, *Rerum Novarum.*)

XI. For the settlement of the social question much can be done by the capitalists and workers themselves, by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions. (Encyclical, *Rerum Novarum.*)

Christian Democracy.

XII. This end is especially aimed at by the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as *Social Democracy*, it has for its basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property. (Encyclical, *Graves de Communi.*)

XIII. Moreover, Christian Democracy must have nothing to do with politics, and never be able to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel. (Encyclical, *Graves de Communi,* Instructions of the S. Cong. for E. E. Affairs.)

Christian Democrats in Italy must abstain from participating in any political action—this is under present circumstances for-

bidden to every Catholic *for reasons of the highest order.* (Instructions as cited.)

XIV. In performing its functions, Christian Democracy is bound most strictly to depend upon ecclesiastical authority, and to offer full submission and obedience to the Bishops and those who represent them. There is no meritorious zeal or sincere piety in enterprises, however beautiful and good in themselves, when they are not approved by the pastor. (Encyclical, *Graves de Communi.*)

XV. In order that the Christian Democratic movement in Italy may be united in its efforts, it must be under the direction of the Association of Catholic Congresses and Committees, which, during many years of fruitful labor, has deserved so well of Holy Church, and to which Pius IX, and Leo XIII, of holy memory, entrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the Bishops. (Encyclical, *Graves de Communi.*)

Catholic Writers.

XVI. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will, like the rest of the faithful, to their Bishops and to the Roman Pontiff. They must above all, take care not to anticipate the judgments of the Holy See in this important matter. (Instruction as cited.)

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals, and natural ethics, by virtue of the Constitution *Officiorum et munerum* (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for publication of writings of a merely technical character. (Instruction.)

XVIII. They must, moreover, make every effort and every sacrifice to ensure that charity and harmony may reign among them. When causes of disagreement arise, they should, instead of printing anything on the matter in the papers, refer it to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiastical authority, let them obey

promptly without evasion or public complaints—the right to appeal to a higher authority being understood when the case requires it; and it should be made in the right way. (Instruction.)

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people of the upper classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bond of mutual love, which is the perfection of justice, and which carries with it the obligation of working for the welfare of one another. (Instruction.)

The foregoing fundamental rules we of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we ordain that they be transmitted to all Catholic Committees, Societies, and Unions of every kind. All these societies are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreover, that Catholic papers publish them in their entirety and make declaration of their observance of them—and, in fact, observe them religiously; failing to do this they are to be gravely admonished and if they do not then amend, let them be interdicted by ecclesiastical authority.

But as words and energetic action are of no avail unless preceded, accompanied, and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals, and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian, and also in order that he *who stands against us may blush, having nothing evil to say of us.* (Tit. 2: 8.)

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruits.

Given at Rome, at St. Peter's, on December 18, 1903, in the first year of our Pontificate.

PIUS X, POPE.

PAPAL LETTER TO HIS EMINENCE, CARDINAL RESPIGHI, VICAR-GENERAL OF ROME, REGARDING THE REGULATIONS FOR THE RESTORATION OF SACRED MUSIC.

Lord Cardinal.—The desire to see flourish again in all places the decorum and the dignity and holiness of the liturgical functions has determined us to make known by a special writing under our own hand our will with regard to the sacred music which is largely employed in the service of public worship. We cherish the hope that all will second us in this desired restoration, and not merely with that submission, always laudable though it be, which is accorded out of a pure spirit of obedience to commands that are onerous and contrary to one's own manner of thinking and feeling, but also with that alacrity of will which springs from the intimate persuasion of having to do so on grounds duly weighed, clear, evident, and beyond question.

Even a little reflection on the end for which art is admitted to the service of public worship, and on the supreme fitness of offering to the Lord only things in themselves good and, where possible, excellent, will at once serve to show that the prescriptions of the Church regarding sacred music are but the immediate application of those two fundamental principles. When the clergy and choirmasters are penetrated with them, good sacred music flourishes spontaneously, as has been constantly observed, and continues to be observed in a great many places; when on the contrary those principles are neglected, neither prayers, admonitions, severe and repeated orders nor threats of canonical penalties suffice to effect any change; for passion, or, when not passion, shameful and inexcusable ignorance, always finds a means of eluding the will of the Church and continuing for years in the same reprehensible way.

This alacrity of will we look for in a very special way among the clergy and faithful of this our beloved City of Rome, the centre of Christendom and the seat of the supreme authority of the Church. Indeed it would seem but natural that none should more deeply feel the influx of our word than those who hear it directly from our mouth, and that the example of loving and filial submission to our fatherly invitations should be given with greater solicitude by none more than by that first and most noble portion

of the flock of Christ, the Church of Rome, which has been specially entrusted to our pastoral care as Bishop. Besides, this example is to be given in the sight of the whole world. Bishops and the faithful are continually coming here from all parts to honor the Vicar of Christ, and to renew their spirit by visiting our venerable basilicas and the tombs of the martyrs, and by assisting with redoubled fervor at the solemnities which are here celebrated with all pomp and splendor throughout the year. "*Optamus ne moribus nostris offensi recedant*," said our predecessor Benedict XIV in his own time in his Encyclical Letter *Annus qui*, speaking of this very subject of sacred music: "We desire that they may not return to their own countries scandalized by our customs." And farther on, touching on the abuse of instruments which then prevailed, the same Pontiff said: "What opinion will be formed of us by those who, coming from countries in which instruments are not used in church, hear them in our churches, just as they might in theatres and other profane places? They will come, too, from places and countries where there is singing and music in the churches of the same kind as in ours. But if they are persons of sound judgment, they must be grieved not to find in our music that remedy for the evil in their own churches which they came hither to seek." In other times the contradiction between the music usually executed in the churches and the ecclesiastical laws and prescriptions was, perhaps, far less noticeable, and the scandal caused by this contradiction was doubtless more circumscribed, precisely because the evil was more widely diffused and general. But now that so much study has been employed by distinguished men in illustrating the liturgy and the art used in the service of public worship, that such consoling and, not infrequently, such splendid results have been obtained in so many churches throughout the world in the restoration of sacred music, notwithstanding the very serious difficulties that have been happily overcome; now, in fine, that the necessity of a complete change in the order of things has become universally appreciated, every abuse in this matter becomes intolerable, and must be removed.

You, therefore, Lord Cardinal, in your high office as our Vicar in Rome for spiritual matters, will, we are sure, exert yourself with the gentleness that is characteristic of you, but with equal firmness,

to the end that the music executed in the churches and chapels of the secular and regular clergy of this City may be in entire harmony with our instructions. There is much to be corrected or removed in the chants of the Mass, of the Litany of Loreto, of the Eucharistic hymns, but that which needs a thorough renewal is the singing of the Vespers of the feasts celebrated in the different churches and basilicas. The liturgical prescriptions of the *Cæremoniale Episcoporum*, and the beautiful musical traditions of the classical Roman school are no longer to be found. For the devout psalmody of the clergy, in which the people also used to join, there have been substituted interminable musical compositions on the words of the psalms, all of them modelled on old theatrical works, and most of them of such meagre artistic value that they would not be tolerated for a moment even in second-rate concerts. Certain it is that Christian piety and devotion are not promoted by them; the curiosity of some of the less intelligent is fed, but the majority, disgusted and scandalized, wonder how it is that such an abuse can still survive. We, therefore, wish the cause to be completely extirpated, and that the solemnity of Vespers should be celebrated according to the liturgical rules indicated by us. The patriarchal basilicas will lead the way by the example of solicitous care and enlightened zeal of the Lords Cardinals who preside over them, and with these will vie especially the minor basilicas, and the collegiate and parochial churches, as well as the churches and chapels of the Religious Orders. And do you, Lord Cardinal, neither grant indulgence nor concede delays. The difficulty is not diminished, but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely. Let all have confidence in us and in our word, with which heavenly grace and blessings are united. At first the novelty will produce some wonder among individuals; here and there a leader or director of a choir may find himself somewhat unprepared; but little by little things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a beauty and a goodness which have perhaps never before been observed. The Vesper service will, indeed, be notably shortened. But if the rectors of the churches desire on a special occasion to prolong the function

somewhat, in order to detain the people who are wont so laudably to go in the evening to the particular church where the feast is being celebrated, there is nothing to hinder them—nay, it will be rather so much gained for the piety and edification of the faithful —if they have a suitable sermon after the Vespers, closed with Solemn Benediction of the Most Holy Sacrament.

Finally, we desire that sacred music be cultivated with special care and in the proper way in all the seminaries and ecclesiastical colleges of Rome, in which such a large and choice body of young clerics from all parts of the world are being educated in the sacred sciences and in the ecclesiastical spirit. We know, and we are greatly comforted by the knowledge, that in some institutions sacred music is in such a flourishing condition that it may serve as a model for others. But there are some seminaries and colleges which leave much to be desired, owing to the carelessness of the superiors, or the want of capacity and the imperfect taste of the persons to whom the teaching of the chant and the direction of the sacred music is entrusted. You, Lord Cardinal, will be good enough to provide for us a remedy for this also with solicitude, by insisting especially that Gregorian Chant, according to the prescriptions of the Council of Trent, and of innumerable other Councils, provincial and diocesan, in all parts of the world, be studied with particular diligence, and be as a rule preferred in the public and private functions of the institute. It is true that in other times the Gregorian Chant was known to most only through books which were incorrect, vitiated, and curtailed. But the accurate and prolonged study that has been given to it by eminent men who have done a great service to sacred art has changed the face of things. The Gregorian Chant restored in such a satisfactory way to its early purity, as it was handed down by the fathers and is found in the codices of the various churches, is sweet, soft, easy to learn, and of a beauty so fresh and full of surprises, that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers. Now, when delight enters into the fulfilment of duty, everything is done with greater alacrity and with more lasting fruit. It is our will, therefore, that in all seminaries and colleges in this fostering City there be introduced once more the most ancient Roman chant

which used to resound in our churches and basilicas, and which formed the delight of past generations in the fairest days of Christian piety. And as in former times that chant was spread abroad over the whole Western Church from Rome, so we desire that our young clerics, educated under our own eyes, will carry it with them and diffuse it again in their own dioceses when they return thither as priests to work for the glory of God. We are overjoyed to be able to give these regulations at a time when we are about to celebrate the thirteenth centenary of the death of the glorious and incomparable Pontiff, St. Gregory the Great, to whom an ecclesiastical tradition dating back many centuries has attributed the composition of these sacred melodies, and from whom they have derived their name. Let our dearly-beloved youth exercise themselves in them, for it will be sweet to us to hear them when, as we have been told will be the case, they will assemble at the coming centenary celebrations round the tomb of the Holy Pontiff in the Vatican Basilica during the Sacred Liturgy which, please God, will be celebrated by us on the auspicious occasion.

Meanwhile, as a pledge of our particular benevolence, receive, Lord Cardinal, the Apostolic Benediction which from the bottom of our heart we impart to you, to the clergy, and to all our most beloved people.

From the Vatican, on the Feast of the Immaculate Conception, 1903.

PIUS X, POPE.

E S. CONGREGATIONE INDICIS.

I.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 4 Decembris 1903, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

CHARLES DENNIS, *Carême Apologétique* sur les dogmes fondamentaux ; Paris, 1902.

CHARLES DENNIS, *L'Église et L'État ;* les leçons de l'heure présente ; Paris, 1902.

L'abbé GEORGEL, *La Matière ;* sa déification ; sa réhabilitation au point de vue intellectuel et aimant ; ses destinées ultimes ; Oran, 1902–1903.

JOSEPH OLIVE, *Lettre aux Membres de la pieuse et dévote Association du Cœur de Jésus* et de N.D. des Sept Douleurs ; Cette, 1886–1903.

P. SIFFLET, *Decreto S. Congregationis*, edito die 5 Martii 1903, quo liber ab eo conscriptus, notatus et in Indicem librorum prohibitorum insertus est, *laudabiliter se subiecit.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 4 Decembris 1903.

ANDREAS *Card.* STEINHUBER, *Praefectus.*

Loco † Sigilli.

Fr. THOMAS ESSER, *Ord. Praed. a Secretis.*

Die 7 Decembris 1903 ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

II.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Santae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 4 Decembris 1903, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

ALBERT HOUTIN, *La Question Biblique* chez les Catholiques de France au XIX. siécle.

ALBERT HOUTIN, *Mes difficultés avec mon évêque.*

ALFRED LOISY, *La Religion d'Israel.* (*Decr. S. Off. fer. IV, 16 Dec. 1903.*)

ALFRED LOISY, *L'Évangile et l'Église* (*ib.*).

ALFRED LOISY, *Études évangéliques* (*ib.*).

ALFRED LOISY, *Autour d'un petit livre* (*ib.*).

ALFRED LOISY, *Le quatrième Évangile* (*ib.*).

Itaque nemo cujuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 23 Decembris 1903.

ANDREAS *Card.* STEINHUBER, *Praefectus.*

Loco † Sigilli.

Fr. THOMAS ESSER, *Ord Praed. a Secretis.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTERS:

1. The Holy Father, *motu proprio*, addresses the faithful of the whole world on the subject of popular Catholic action, and gives directions for the guidance of Christian Democracy.
2. The Sovereign Pontiff calls upon His Eminence Cardinal Respighi, Vicar-General of Rome, to put into execution at once the regulations, given in his *motu proprio* Instruction of November 22, 1903, for the restoration of ecclesiastical music in the churches of the Eternal City.

On account of the great importance of this pronouncement on sacred music we give an English translation of it at the beginning of this number. A number of important decisions of the Roman Congregations must be held over for the March issue.

THE APOSTOLIC DELEGATE ON THE PRIESTS' TOTAL ABSTINENCE LEAGUE.

The following letter of commendation from His Excellency the Apostolic Delegate, to the Rev. Anthony S. Siebenfoercher, President of the Priests' League for the promotion of the Total Abstinence principle, will be read with pleasure by all friends of the movement among the clergy.

WASHINGTON, D. C., *November 21, 1903.*

Rev. and dear Father:—I learn with pleasure that the movement inaugurated at Cincinnati some years ago for the promotion of Total Abstinence by the Association under the title of the "Sacred Heart Priests' League" has recently, at a meeting held in Pittsburg, taken a more solid standing and become more general. It is also consoling to observe that a number of Bishops have signified their willingness to aid the League in a very effective manner, and that the movement is making swift headway.

I have no doubt that the Association will be productive of great good. It will prove to be one of the most efficacious means for the preservation of the abstemious, and for the reformation of those who have become victims of intoxicating drinks. Hence I cannot but appreciate very highly the self-abnegation of those priests who embrace total abstinence in order to inculcate more effectively, both by word and example, the holy virtue of temperance.

May God bless the League with the abundance of His grace.

Yours truly in J. C.

† D. Falconio, *Arch. of Laryssa,*
Apostolic Delegate.

To the Rev. Anthony S. Siebenfoercher,
Kenton, Ohio.

DUPLICATING ON SUNDAYS FOR A SMALL NUMBER OF PEOPLE.

Qu. Your interpretation of a priest's duty to duplicate despite the fact that there is present another priest who is engaged for a later Mass, seemed to me excellent. But it hinges entirely upon the fact that there are some members of the community who could not be accommodated at the late Mass, and would thus be entirely prevented from hearing Mass. In the case of a religious sisterhood I judge the proportion of those who *could not* attend at the late Mass is comparatively small. Should they not be morally bound to make the effort, or even be excused from Mass, rather than oblige a priest to the inconvenience of duplicating?

Resp. The privilege of duplicating is granted *in casu necessitatis*, but the word *necessitas* actually means, as we said, when it is desirable for the greater convenience of the people. Naturally the terms of the concession are strict, to prevent any abuse in such matters. Thus the privilege in the customary formulary is limited by "si magna pars populi secus missa careret," which literally means that a large number of the faithful would actually be unable to attend Mass. But in common practice, which has the sanction of the Sacred Congregation of the Council, it would be quite sufficient if about twenty persons were to be put to the inconvenience of walking a mile to the next church (S. C. C., January 12, 1847). Various cases confirming this interpretation are

cited by Lucidi,[1] and Zitelli,[2] in which the concession was granted in behalf of ten or fifteen persons, because these were unable to leave the house. In some instances the S. Congregation has indeed refused the privilege to a larger number, because it was evident that they would not be really put to inconvenience by the obligation of going out; but the entire legislation of the Church on the subject makes it clear that the real inconvenience of a considerable number of persons would justify the use of the privilege, if the Bishop approves.

In the case of a religious community the inconvenience is self-evident, if their regular early community Mass should have to be omitted. Nor is the priest put to special inconvenience if it be his ordinary duty to duplicate. The Bishop's approval is implied in the fact that he allows a priest to supply the regular community Mass throughout the year by giving him faculties to duplicate.

CAN AN APOSTOLIC VICAR APPOINT A VICAR GENERAL?

Some time ago the above question was proposed to us, and we answered it by reference to the Canon Law which ordinarily does not include the right of appointing Vicars General in the faculties of Apostolic Vicars. Practically, however, we said, an Apostolic Vicar may appoint a substitute or assistant to whom he can give all ordinary privileges of a Vicar General, although this would not be a juridical appointment which renders the Vicar General in a manner independent of the Bishop in the use of his faculties, since these are given him directly by the Holy See. In this sense, we judge, is to be understood the following reply of Cardinal Gotti, recently given to the Right Reverend P. Verdaguer, Vicar Apostolic of Brownsville, who proposed to the Sacred Congregation the same question.

"Insuper, dubitans an Vicarius Apostolicus nominare possit necne Vicarium Generalem, postulabas ut ille, qui nunc apud te tali munere fungitur, ab hac S. Congre. confirmaretur. Qua in re dubium removeas et scias te habere potestatem nominandi tuum Vicarium Generalem, ac proinde utaris jure tuo.

"HIER. MA. *Card.* GOTTI, *Praef.*"

[1] Cf. *De Visitatione SS. Limin.*, tom. II, p. 594.

[2] *Apparatus Juris. Eccl.*, p. 339.

SPECIES, VARIETIES, AND HYBRIDS.

(Communicated.)

In the interesting article on Father George Mendel in the January REVIEW, Dr. Walsh cites Professor Morgan as affirming the important fact (with regard to Mendel's law) from the point of view of the theory of evolution to be that "the new species have sprung fully armed from the old ones, like Minerva from the head of Jove." What ought to be of vital moment from the point of view of the theory of evolution is that the "new species" in question should be a genuine species, and not simply a variety obtained by the crossing of two other varieties of the same species. You can produce endless varieties by crossing within the same species. You can even produce hybrid forms by crossing one good species with another. But Nature bans this latter process, for it is notorious that hybrids of species absolutely diverse do not multiply; they either revert to one of the two parent forms or become sterile. This is the Rubicon that no one has ever yet been able to ferry Evolution across. This barrier in its way makes Huxley give Darwin's hypothesis only a provisional acceptance.[1]

A. M. D.

THE PAULINE PRIVILEGE IN THE CASE OF PROTESTANTS.

Qu. In your last number an interesting marriage case was discussed, in which the possibility of a separation of the parties by the Pauline Privilege was suggested. This leads me to propose a similar case with however an important difference, namely, that the baptized party did not profess the Catholic faith, but remained a Protestant.

A young woman who was in the habit of visiting a Catholic family, married an infidel. She herself had never been baptized, and, of course, the marriage was valid (by natural contract). Her husband somehow did not fancy her frequenting Catholic society, as he had a bitter prejudice against the local priest, whom his wife had once or twice met at the house of her friends, and of whom she seemed to have a high esteem, which she did not think of disguising from her husband.

In course of time she felt the desire to become a Catholic. Her friends encouraged her, and one of the young ladies of the family instructed her. A few months later, when the priest was on the point

[1] Cf. *Man's Place in Nature*, p. 107.

of baptizing her, he received a most insulting and threatening letter from the husband, saying that he would appeal for a divorce from his wife, and prosecute the priest, for alienation, etc. Under the circumstances, the priest advised that the ceremony of baptism should be deferred until the matter could be placed in the proper light, and avoid a rupture between the young married people. The young woman, however, in her first fervor, insisted that she be received into the Church, declaring herself ready to brave the indignation of her husband rather than yield to his unreasonable and insulting prejudices. It was at this juncture that the priest gave her to understand that there would be no necessity of her incurring such martyrdom, but that, in the event of her being baptized, and her husband refusing peacefully to live with her, she might be declared free from the marriage-bond, and could, if she desired later, marry a Catholic husband. He urged her, however, to wait, thinking that the husband might in time change his mind, since he showed a certain fondness for his wife and a readiness to indulge her enthusiastic but rather whimsical disposition in all other respects. She consented to defer her baptism for a time. A year passed, and nothing more was done. Meantime there were some changes in the relation of her Catholic friends, and the former visits of the lady ceased. The following Easter morning the priest was informed that Mrs. N., the prospective zealous convert to Catholicism, had been baptized the previous day in the Episcopalian church, and that the rector (very High Church) had endorsed the idea which the priest had suggested, namely, that in case of trouble from the husband, she could be divorced from him, if he did not like her Christianity. As a matter of fact, a short time after this, the two secured a civil divorce.

Later on, this lady meets a Catholic man who wishes to marry her. She is still a Protestant, though validly baptized. Does the Pauline Privilege, as regarded by the Church, apply to her, a baptized Protestant, so as to free her from the obligation of her first marriage? Or, has she to become a Catholic before the new marriage could be ratified by the Church? Is it necessary to make the formal interpellation in such a case, if it is known that the infidel husband has married again in the meantime, thus indicating his permanent unwillingness to resume relations with his former wife?

Resp. The Pauline Privilege applies to all validly baptized persons who accept the Christian faith, even if that faith be erroneous.

Hence a validly baptized Protestant would be free to marry another baptized person, if her former infidel consort refuses to tolerate the Christian religion. In the present case, the woman ought to become a Catholic, otherwise there would be necessity of a dispensation from the impediment of mixed religion for the Catholic man who wishes to marry her. There is hardly room for interpellation, since the former infidel husband has bound himself by a second marriage, whether validly or invalidly, which sufficiently expresses his intention.

THE VOTIVE MASS ON THE EIGHTH DAY OF THE MONTH.

Qu. Monsignor Lynch's suggestions made in last month's REVIEW regarding the monthly devotion in honor of the Immaculate Conception during this Jubilee year of the Definition of the Dogma will no doubt lead to a more impressive appreciation of the devotion; and I, for one, mean to introduce it in my congregation. The young women of the Sodality of the Blessed Virgin are glad to take up the Little Office of the Immaculate Conception, and to attend at the Mass, so as to make the eighth day of each month a regular parish feast in honor of Our Lady.

However, I fear there may be some difficulty about the Ordo of the Mass. The general rubrics are of course given, but we parish priests have not as a rule the training to arrange it properly without some direction. Thus in January we were puzzled what Mass to say. It was the third day within the Octave of the Epiphany, which is privileged, and excludes votive Masses, simple commemorations, etc. Was the votive oration to be said, in place of the *Deus qui salutis*, and under one conclusion with the oration of the Epiphany; or had it a separate conclusion?

The Ordos have not taken notice of the possible changes, and many of us will be at sea in this regard on each eighth day of the next eleven months.

Resp. The following table, drawn up by the Rev. W. Faerber, in his excellent *Pastoralblatt* for December, will answer the above-mentioned difficulty. The arrangement is made primarily with reference to the St. Louis Ordo, which is in the main the Roman Ordo used in a large number of dioceses in the United States. In nearly every case, however, it will be found applicable also to the local Ordos of New York, Baltimore, etc.

January 8.—Mass of the Epiphany. Second Prayer (under one conclusion with the Prayer of the Epiphany) of the Immaculate Conception; third Prayer, for the Church or Pope.

February 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

March 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

April 8.—Mass of the Octave of Easter. Second Prayer (under one conclusion with the Prayer of Easter) of the Immaculate Conception; third Prayer, for the Church or Pope.

May 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

June 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

July 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

August 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

September 8.—Mass of the Nativity of the Bl. V. Mary; no Commemoration.

October 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

November 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

When the Devotion is transferred to the *following Sunday*, the *Ordo* is as follows:

January 10.—Mass of the Sunday within the Octave of Epiphany. Second Prayer (under one conclusion with the Prayer of the Sunday) of the Immaculate Conception; third Prayer, of the Octave of Epiphany.

February 14.—Votive Mass of the Immaculate Conception, without any Commemoration.

March 13.—Votive Mass of the Immaculate Conception, without any Commemoration.

April 10.—Mass of *Dominica in Albis.* Second Prayer (under one conclusion with that of the Sunday) of the Immaculate Conception.

May 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

June 12.—Votive Mass of the Immaculate Conception, without any Commemoration.

July 10.—Votive Mass of the Immaculate Conception, without any Commemoration.

August 14.—Votive Mass of the Immaculate Conception, without any Commemoration.

September 11.—Mass of the Holy Name of B. V. Mary. Second Prayer of the Sunday (Sixteenth after Pentecost); third Prayer, of SS. Protus and Hyacinth, MM.

October 9.—Votive Mass of the Immaculate Conception, without any Commemoration.

November 13.—Mass of the Patronage of B. V. Mary. Second Prayer, of the Sunday (Sixth after Epiphany remaining); third Prayer, of S. Didacus.

The foregoing order applies to the principal Mass in each church or chapel said in connection with the devotion in honor of the Immaculate Conception. At all other Masses in the same churches a Commemoration of the Immaculate Conception may be added, following the principal prayer of the Mass in the usual manner prescribed for simplified feasts.

"VICARII PAROCHORUM."

In the January number of the REVIEW appeared a document from the S. Congregation of the Council in which the Archbishop of Paris is reminded of his rights in removing from a certain parish a vicar or assistant rector, against whose reputation nothing hurtful could be alleged, except that he made trouble with some brother priest and seemed to have a sort of contempt for episcopal ordinances generally.

In the summary which we made of the case under the head of "Our Analecta," the word "rectors" of parishes was inadvertently used in place of "assistants," which corresponds more literally to the term *vicarii parochorum*. In reality this difference, however, is not material when applied to the missionary rectors with us who are not canonically irremovable. According to the Council of Baltimore (II Plenary, n. 125), our Bishops have the same rights regarding the removal of missionary rectors as apply in France to the ordinary "vicarii parochorum."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Inspiration.**—The solution of many present-day Biblical difficulties depends on the answer to the question "what is the Bible," and this answer depends in its turn on the nature of inspiration. The authority of the Church has definitely settled for us two points concerning the Sacred Books: (1) They are "Spiritu Sancto inspirante conscripti;" (2) "Deum habent auctorem." Cardinal Franzelin in his classical work on the present subject determines the nature of inspiration from an analysis of the necessary elements that enter into the concept of authorship. In other words, he identifies God's authorship of the Sacred Books with their divine inspiration. Hence, the essential elements of the former will be identical with the essential elements of inspiration.

The reader remembers that a few years ago Fr. Zanecchia, O.P., published a remarkable work entitled *Divina inspiratio SS. Scripturarum ad mentem D. Thomæ Aquinatis.* In this book the learned Dominican Professor took exception to Card. Franzelin's treatment of the subject of inspiration. Fr. J. P. van Kasteren, S.J., surveyed the question and its literature in an article entitled "Franzelin and Zanecchia," which he published in the Dutch periodical, *Studiën.*[1] The Mæstricht Professor vindicated Card. Franzelin's treatment of inspiration. But the last word had not been spoken. Fr. Zanecchia answered Fr. van Kasteren's defence of the illustrious Cardinal in a work entitled *Scriptor sacer sub divina inspiratione iuxta sententiam Card. Franzelin.*[2] The author examines first Franzelin's method; secondly, his view of inspiration; thirdly, his tenets as to the extent of inspiration. Whatever one may think of the cogency of Fr. Zanecchia's arguments, one cannot deny that he has contributed considerably to the interest of the learned in the question of inspiration.

[1] Deel lvii, bl. 55–80.

[2] Responsio ad P. van Kasteren, S.J.; Romæ, ap. Frid. Pustet.

Meanwhile, Fr. Chr. Pesch, S.J., had prepared his pamphlet entitled *Zur neuesten Geschichte der katholischen Inspirationslehre*.[3] The author begins his survey from the year 1890. He pays special attention to the French "école large," and shows the importance of the Encyclical *Providentissimus Deus*. The sixth section of the pamphlet is probably the weightiest: it treats of "Inspiration, Criticism, and Exegesis." It is here that the author differs from the views of Fathers Lagrange and Prat as to the limits of the absolute veracity of the Bible. The inspired writers may employ rhetorical and poetic expressions, they may use metaphors and allegories, and in points of natural science they may be only relatively truthful; but merely relative truthfulness is not to be admitted in historical questions. Fr. Pesch appears to be almost scandalized at the above mentioned attempts to abandon Card. Franzelin's method of determining the nature of inspiration. On this point he appears to be unreasonably touchy.

Fr. Ferd. Prat, S.J., highly eulogizes Fr. Pesch's pamphlet.[4] But he differs from him as to the value of Franzelin's method of settling the essential elements of inspiration. The Latin word "auctor," he tells us, has three meanings: (1) guarantee or surety; (2) cause; (3) author or writer.[5] The first of these he calls the classical meaning of the word; the third is the modern meaning, while the second is the ordinary ecclesiastical sense of the word. Card. Franzelin, therefore, bases his investigation on a word ambiguous in itself, and bearing in ordinary ecclesiastical language a meaning quite different from that which he himself gives it. Fr. Prat shows to his own satisfaction that the five conciliar definitions to which Franzelin appeals employ "auctor" in the sense of cause or principle, while the Cardinal uses it in the sense of author or writer. And what is to be our starting-point in our

[3] *Theologische Zeitfragen*, 3. Folge; Freiburg, 1902, Herder; 8vo, pp. 123; *cf.* Fr. Pesch's article on "Die Inspiration der hl. Schrift nach der Lehre der heutigen Protestanten," in *Zeitschrift für kath. Theol.*, 1902, p. 81-106.

[4] *Études*, May 20, 1903, p. 555 ft.

[5] The new Thesaurus Linguæ Latinæ, vol. ii, fasc. 5, gives the following meanings for the word "auctor": "*i.* in sermone iudiciali: (1) venditor. (2) tutoris prædicatum i. q. ratum habens. (3) aliorum ratum habentium prædicatum. (4) senatus prædicatum. *ii.* suasor, impulsor. *iii.* testis." Here ends fasc. 5 of vol. ii of the Thesaurus; fasc. 6 will contain the other meanings of "auctor"; it has not as yet appeared.

determination of the essential elements of inspiration? Fr. Prat wishes to substitute the formula *Scriptura est verbum Dei* instead of the Cardinal's principle *Deus est auctor Scripturae.*

Fr. L. Murillo, S.J., reviews in the September number of *Razón y Fe*[6] the arguments against Franzelin's method, advanced by Fathers Zanecchia and Prat. The reader easily understands that we cannot learn the essential elements of "man" by analyzing the concept "animal"; but that, vice versa, we can come to understand the essential elements of "animal" by a thorough analysis of the concept "man." In other words, the concept "animal" does not contain the concept "man"; on the contrary, the latter contains the former. In a similar way, argues Fr. Zanecchia, the concept "auctor" does not contain the concept "inspirator"; hence, we cannot come to know the latter by an analysis of the former. Father Murillo replies that the concept "auctor" does not contain that of "inspirator," if the former be understood in its generic meaning; but he maintains that the concept conveyed by the word "auctor," taken in its historical and conciliar sense, does contain the concept "inspirator." Now, Card. Franzelin used the word "auctor" precisely in its concrete conciliar meaning. That the conciliar meaning of the word "auctor" from the time of the Council of Florence down to the Vatican Council is "author," may be seen from the opinions rejected by these Councils. Surely, Fr. Prat cannot wish to maintain that the views of Jahn and Haneberg and Richard Simon are identical with those of the ancient Manicheans. If we grant him, then, that in opposition to the Manichean errors the early Councils defined that God is alike "auctor" of the Old and the New Testament, he must grant us, too, that in opposition to the recent errors the Vatican Council decreed that God is "auctor" of the canonical books, in as far as they are writings—that God effectively intervened in the production of the Sacred Books. While "auctor" in the language of the early Councils *may* be taken either in its generic sense of cause or in the more specific sense of author, in the language of the Vatican Council it *must* be understood as signifying author or writer. This is the state of the case as viewed by Fr. Murillo.

The controversy will not end here; doubtless, within the next

[6] Madrid, 1903, p. 82 ff.

few years it will be thoroughly thrashed out. And what will be the result? Certain *a priori* elements introduced by Franzelin will be rejected—*e. g.*, his distinction between the formal and the material word. Again, it will be granted that Franzelin's method is not adapted for apologetic purposes; non-Catholics will not readily admit the formula *God is the author of the Bible* as the starting-point of an investigation into the nature of inspiration. But for dogmatic purposes Card. Franzelin's method will gain a surer footing the more thoroughly it is investigated; the practical identification of God's authorship of the Bible with God's inspiration of the Bible on the part of the Vatican Council will have far-reaching results in the evolution of Catholic dogma.

It must not be imagined that the subject of inspiration has been studied only in connection with the foregoing controversy. A. Zöllig has published a pamphlet entitled *Die Inspirationslehre des Origenes*,[7] which systematizes the views of the great Alexandrian scattered throughout his various works. The book is valuable for the history of the dogmatic evolution of inspiration, the history of exegesis, and of the Canon.—C. Holzhey has presented us with a pamphlet which bears the title *Schöpfung, Bibel und Inspiration*.[8] The first part states what science has to say concerning the origin of the world; man appears on the scene about 6000 B. C. The second part treats of the Biblical cosmogony, and harmonizes it with the scientific. The author regards the doctrine of monotheism and the institution of the Sabbath, together with the truths derived from these two, as the main object of the inspired writer, and relegates everything else into the sphere of a mere vehicle of expression. In the third part, Holzhey attempts a theory of inspiration that will justify the above view: the Bible as a whole, each Sacred Book as a whole must be regarded as inspired. Whatever lies outside the region of this totality needs not be elevated by inspiration above the conditions, the imperfections, and even the errors of human communication. The author is conscious of the fact that his theory is not in keeping with the Encyclical *Providentissimus Deus;* but somehow he

[7] Ein Beitrag zur Dogmengeschichte; Strassburger Theol. Studien, v. 1; Herder, Freiburg, 1902. 8vo, pp. x—130.

[8] Roth, Stuttgart, 1902. 8vo, pp. viii—75.

seems to believe that he is right, and the Encyclical wrong.—E. Granelli has contributed two papers to the study of inspiration; the one is entitled *De effectibus inspirationis*,[9] the other *De inspiratione verbali Sacræ Scripturæ*.[10] He starts from the principle *Deus conscripsit*, or *inspirando conscripsit*, and thus agrees practically with Franzelin's method. He distinguishes between "inspiratio verbalis" and "inspiratio verborum"; the difference between his view and the view he impugns is only formal, not material.—It may be of interest to know that Fr. De San, too, in his recent dogmatic treatise on inspiration, agrees with Card. Franzelin's method of treatment.[11] The readers who are acquainted with De San's depth of thought and clearness of presentation will welcome his addition to this branch of knowledge most heartily.—It may also assist the student of inspiration to read E. Höhne's article, *Zur Inspirationsfrage*,[12] or F. Bettex's little volume entitled *Die Bibel Gottes Wort*.[13]

2. Hermeneutics.—In a previous number of the REVIEW we have noticed St. Szekely's *Hermeneutica Biblica generalis secundum principia catholica*.[14] The work may really be called an encyclopædia of hermeneutics, though the author does not utilize the most recent literature belonging to his field of knowledge. At the end of the book a history of exegesis is added.—Another work covering the whole field of hermeneutics has been published by Fr. Mich. Hetzenauer, O.C., and bears the title *Epitome exegeticae Biblicae catholicae*.[15] The author is well known on account of his previous work entitled *Wesen und Principien der Bibelkritik auf katholischer Grundlage* and also by reason of the announcement that he is about to publish *Biblia Sacra Vulgatae editionis ex ipsis Vaticanis exemplaribus inter se et cum indice errorum corrigendorum collatis*. The Rev. Father first explains the nature and object of Catholic Biblical exegesis together with the division and character of the various senses of the Bible. In the second part,

[9] Div. Thom. xxiii, 6, 572–588.
[10] Div. Thom. xxiii, 211–223; 321–340; 433–445.
[11] De traditione; Charles Beyaert, Bruges, 1903.
[12] Beweis des Glaubens, 3 F., v. Bd., 10 H.
[13] Steinkopf, Stuttgart, 1903. 8vo, pp. 236.
[14] Herder, Freiburg, 1902. 8vo, iv, 446.
[15] Wagner, Oeniponte, 1903. 8vo, pp. 175.

he briefly states the hermeneutic rules that must be observed in order to discover the true sense of Sacred Scripture. Finally, he adds a practical method of a truly Catholic interpretation of Holy Writ. The work deserves all praise for its clearness not less than for its conciseness.

All the other recent publications deal with particular hermeneutic questions; thus the range of their inquiry is limited, but their depth will keep alive the interest of the reader. J. Saccheri has published a pamphlet entitled *Hodierna critica et hermeneutica sacra*[16] in which he reissues a study that had first appeared in the *Divus Thomas*. He states the principles of the Encyclical *Providentissimus Deus* and tries to harmonize them with the principal problems offered by the Book of Genesis. He applies them to the history of creation, of man, of the Deluge, of the confusion of tongues, and to the chronology of Genesis. His collection of interpretations of Genesis is truly remarkable for its copiousness. —Professor N. Peters has applied a special rule of hermeneutics to Gen. 2: 10–14. His paper is entitled *Die Paradiesflüsse und ein oft vergessener hermeneutischer Grundsatz*.[17] The writer endeavors to apply the popular manner of regarding the subject in ancient days, and to free himself from the scientific views of the present.—B. Wachstein enlightens his readers as to the Talmudic method of reasoning in explaining the sacred text. The title of the paper expresses its character with fair accuracy: *Der hermeneutische Syllogismus in der talmudischen Literatur*.[18] A. Schwarz had published a work bearing the same title in 1901. Wachstein criticises the latter publication, and will probably have to bear the consequences of his rashness.—Fr. G. Gietmann has contributed to the *Zeitschrift für kath. Theologie* an article on the multiple sense of Sacred Scripture.[19] The writer does not advance any tangible proofs for his opinion; but he believes that the general principle of admitting only one literal sense in each passage of Sacred Scripture has been carried to excess. We sincerely hope that the article may occasion a thorough discussion of the

[16] Quaestiones selectae: ed. 2. emend. et aucta; Placentiae, 1902, Typis "Div. Thom." 8vo, pp. 149.

[17] *Beilage zur Germania*, 1902, Nr. 11.

[18] *Monatschrift f. Gesch. u. Wissensch. d. Judentums*, xlvi, 53–62.

[19] Der mehrfache Sinn der hl. Schrift, iii Quartalheft, 1903. P. 381 ff.

vexed question as to the possibility and the actual existence of a multiple literal sense in some Biblical passages at least.—Dr. Diettrich had contributed to the *Beihefte zur Zeitschrift für alttest. Wissenschaft*[20] an investigation into a Nestorian Commentary on the Old Testament; and now he has added a most welcome monograph on the same subject.[21] Diettrich summarizes his results under four heads: (1) The Peshitta was not the only version used by the Nestorians; (2) when "the Greek" is cited, that term covers the Syro-Lucian of an unknown translator as well as the Syro-Hexaplar of Paul of Tellà; (3) Išô'dâdh continued a reform in exegesis which had been begun by Hanânâ of Hĕdhayâbh; (4) at least in the Book of the Twelve Prophets Išô'dâdh influenced the greatest Monophysite commentators of the Middle Ages. Dr. Diettrich deserves all praise for working well the rich vein he has struck. In minor points, his study is certainly open to exception. Thus he probably overestimates the influence of his hero on Barhebræus and Dionysius bar Salîbhî. Again, he seems to be rather hasty in his conclusion that a Syro-Lucian was used besides the Syro-Hexaplar, seeing that Išô'dâdh's text agrees so signally with the latter.

Finally, a few attempts to harmonize the principles of Catholic hermeneutics with the exigencies of criticism. Father Durand is of opinion that the principal object of the Bible is religious instruction. In this field, therefore, the Bible in infallible. Outside of this range, the inspired writers often relate mere human opinions, relative truths, current traditions, without guaranteeing their truth.[22]—Father Brücker claims Biblical infallibility only for the authentic original text, and the statements of the inspired writer himself. In general, it is difficult to maintain that the inspired writers have transcribed passages from other sources without guaranteeing their truth. But the inspired writer may implicitly refuse to assume the responsibility for the truthfulness of a passage taken from profane sources. This is the case, *e.g.*, in the genealogies of

[20] vi.

[21] Išô'dâdh's Stellung in der Auslegungsgeschichte des A. T. an seinen Commentaren zu Hosea, Joel, Jona, Sacharia 9-14, und einigen angehängten Psalmen veranschaulicht. Giessen: Ricker. 1902. 8vo, pp. lxv—163.

[22] L'autorité de la Bible en matière d'histoire, *Revue du clergé français*, Dec. 1, 1902.

Genesis.[23]—An anonymous writer is of opinion that the inspired author of Genesis intended only to write down the ancient legends, and to give a fixed form to the popular traditions, without guaranteeing the truth of either.[24] Venard urges against the foregoing view the exception that ecclesiastical traditions and decisions must be properly respected in matters of Biblical exegesis.[25]—Father Prat denies that Sacred Scripture intends to teach science; the inspired writers utilize mythology as other writers do; errors in popular views of facts may be admitted; the Biblical historian is neither a mere compiler nor a critical editor of his material; at times, he shows explicitly that he does not guarantee the truthfulness of his sources.[26] A writer in the *Stud. relig.*,[27] F. Girerd,[28] and Venard[29] claim that the inspired writer may refuse implicitly as well as explicitly to bear the responsibility for the truthfulness of his sources. The reader will find a more detailed list of writers on the present subject in *Biblische Zeitschrift*.[30]

[23] L'inspiration et l'infallibilité de la Bible en matière historique, *Études*, xciv, Jan. 20, 1903, pp. 222–233.

[24] La veracità storica dell' Esateuco, *Stud. Relig.*, ii, 4, pp. 281–332.

[25] *Revue du clergé français*, April 15, 1903, p. 521 f.

[26] Progrès et Tradition en Exégèse, *Études* xciii, pp. 289–312, pp. 610–633.

[27] iii, 1, p. 104.

[28] *Ann. de Phil. chrèt*, lxxiii, March, 1903, pp. 686–689.

[29] L. c.

[30] Drittes Heft, p. 306 f.

Criticisms and Notes.

PROBLEMS AND PERSONS. By Wilfred Ward. London and New York: Longmans, Green & Co. Pp. liv.—377.

The qualities which have given Mr. Ward's literary work so high a reputation are everywhere apparent in his latest collection of essays. A philosophical view of history in its relations to the development of religious thought and human progress; a sobriety of judgment, the foe of extreme statements, whether in the domain of theology or of science; a wide knowledge of the motives that govern human actions and of the elements that make up the individual character; a dispassionate survey of arguments before attempting to refute them; a temper of mind that never mistakes invective for logic nor relishes the proving of a foregone conclusion,—all these rare attributes of the controversialist are to be found in the pages of the present volume, combined with a fascinating clearness of style that masks considerable depth of thought.

In the first three essays, Mr. Ward is concerned with the relationship between Catholicism and the advance of scientific knowledge. He regards the *Zeitgeist* (or Time-Spirit) of the nineteenth century as chiefly apparent in the evolutionary conception of the world and of society. This "new framework" in which we have set our notion of the universe began by throwing theology into confusion and theologians into some sort of panic. When human knowledge came to be viewed as an organic growth developing in the ratio of man's own intellectual and social development, the traditional conservatism of Catholicism embodied in its proud boast that it is "Semper eadem," in handing on from age to age the same doctrine, the same organic constitution, seemed in flat contradiction to the Time-Spirit of the century. Men rejected the teaching of faith because it seemed to be an anachronism, an interesting relic of the world's childhood, but quite incompatible with the fuller knowledge of riper manhood. In doing so they were guilty of a radical misconception. The old idea of a rigid unchangeableness of the expression is human, and so necessarily limited; language of divine and unfathomable truths was wrongly supposed to be identical with eternal *truths themselves*. The time-setting of mysteries in *formulae* that were purposely framed to meet the heresies of a particular age was confused with the finality that

necessarily belongs to the message given to man from the lips of God Himself. The evolutionary theory, which was at first supposed to have destroyed forever the certainty and fixity of the doctrines of Christianity, came to be seen with fuller knowledge and saner judgment to be an ally, instead of an enemy, of orthodoxy. It had its place in the arsenal of the Church, in that it provided an answer to many difficulties once considered formidable. Alike in her interior life of faith and in her external life of organic constitution, men came to see in the Church of Christ a change from the incomplete and potential to the complete and actual, whereby she unfolded her doctrine and her organism as a Society, like the seed that becomes a flower. The law of development had scope in the history of Catholicism no less than in the various departments of human science. Nevertheless, although the gradual substitution of new expressions for old, corresponding to the needs of man's growing intelligence, was a necessary feature of its organic growth, the truths of Revelation, of which the Church was the Divine Guardian and Teacher, remained the same. The Faith of Pentecost remained the Faith of Nicæa; the Faith of Nicæa, of Chalcedon, of Ephesus, of Trent, of the Vatican was one. A man does not change because he wears different clothes. "Just as the thinking subject remains the same while his organs of self-expression conform to the law that 'to live is to change,' so an underlying supernatural truth, ever the same, must be postulated as the living principle of theological evolution—as the reality of which successive theological developments are the part-expression."

Mr. Ward maintains that this evolutionary conception of Catholicism, as an organism developing on scientific lines from century to century, is "the acknowledged ground-work of Catholic theology, in so far as it has always maintained that successive definitions are but the express declarations, generally called for by some new heresy, of what has been contained implicitly from the first in the *depositum fidei*."

He does well to insist, in his fourth essay on Mr. Balfour's *Foundations of Belief*, that this advance in the orderly development (or the setting-forth with fuller precision) of the Christian religion is not part of a merely mechanical process, but a clear manifestation of the working of a Divine Power. It is to be regretted that he fails to point out that Protestant writers, like Auguste Sabatier and Professor Harnack, whom he claims to be in accord with his arguments in denying or obscuring this very essential feature of the true conception of religious

development, cannot be considered to have much in common with the view of the history of Christian dogma maintained by Catholic theologians. No fault, however, is to be found in his singularly complete answer to the modern charge against Catholicism of a narrow bigotry that is hostile to every form alike of intellectual growth and of assimilative activity.

In the chapter on "The Rigidity of Rome," he shows that the Reformation is largely responsible for a radical change of attitude on the part of the Church. The freedom of Catholic opinion that was so characteristic of the Middle Ages when Thomist and Scotist, Dominican and Franciscan, glorified in their differences, had to be exchanged for polemical concentration against Protestantism. Luther's revolt against authority was virtually the declaration of a war that three centuries have not been able to end. Arts, science, and literature are not likely to flourish when every museum is turned into a barrack-room. Trial by jury has, similarly, to be superseded by court-martial. Everything must be sacrificed for the sake of military efficiency. The Protestant revolt had the direct effect of accentuating ecclesiastical authority to a hitherto unknown pitch. Catholicism felt itself engaged in a life-and-death struggle; it had to choose between destruction of itself as a corporate society and the safeguarding of its existence by a controversial (and so far narrow) theology joined with a uniformity of discipline needed for such an emergency. The contrast between the Jesuit Order, "the militia of Christ," the very incarnation of military obedience, and the Benedictine, with its traditions of sober learning and breadth of thought, and its ideal of family life, affords a typical illustration of the difference of Catholic *ethos* after and before the Reformation, or, in other words, in time of war and in time of peace. Mr. Ward strangely passes over the Benedictine Order as the pre-Reformation representative of the Catholic spirit, in favor of the Dominican Order of which he takes St. Thomas to be the type. And he is inclined to be over-sanguine in his belief that the state of siege which gave rise to a seemingly unplastic rigidity of doctrines and of claims, is now so far over that the Church is beginning to revert to earlier, freer, and more normal conditions. The trend of Catholic thought from the Vatican Council onwards would seem to most minds to be in the contrary direction. If, however, no more is meant than that the sharpness of controversy is sensibly diminishing and that the heat of the polemical spirit is dying out before a kindlier temper of Christian charity, there is no need to quarrel with the statement.

An excellent point is made when it is urged that, although divergences and misconceptions between Catholicism and the advanced school of Anglicanism are too deep to make reunion possible, a policy of *rapprochement* is not merely feasible, but necessary. Let Catholics and Anglicans work, shoulder to shoulder, for religious education, for the fundamental truths of Christianity, for the better observance of the moral law, for the social amelioration of the toiling masses at their gates; let them present a united front against the daily increasing hordes of rationalism, agnosticism, secularism, and vice; and the temper of sympathy engendered thereby will work more effectively for the removal of mutual prejudices, and through it to a mutual appreciation, than many tomes of acrid controversy.

The essential *semper eadem* of Catholic dogma, even in its most pronounced form, has been compatible with the assimilation of contemporary culture. This line of thought is drawn out in its bearings against the late Dr. Mivart, who represented every fresh discovery of science, as attended by "the groans of a strangled theologian," in one essay, and, in two further essays, against Professor Huxley and Ernest Rénan. The change in our apprehension of propositions partly theological, partly scientific, is not the same thing as a modification of belief in what is essential to the identity of Christian dogma. To Dr. Mivart, rejection of the Incarnation was on all fours with rejection of the heliocentric view of the universe. The gradual changes which science has wrought in the beliefs of Catholics, *e. g.*, as to the locality of hell, are perfectly reconcilable with the maxim of the unchangeableness of Catholic dogma, when Newman's great principle is remembered—that a belief expressed to some extent in scientific terms, when it is retained in new relations and circumstances, "changes with them in order to remain the same." The living body changes as a condition of the same individual continuing to live. So with dogma. "It was not the Divine Revelation which changed; it was man with his equipment for its explication and expression who changed." We should have liked Mr. Ward to have developed at greater length his corollary that we must look for the operation of this undying principle of assimilation as the test of true development in our own age as well as in its predecessors.

Two of the essays that will appeal to a wide circle of readers are headed, respectively, "Two Mottoes of Cardinal Newman," and "Newman and Rénan." The "Mottoes" that form the text of the former and more original of the essays are *Cor ad cor loquitur* (chosen

by Newman on receiving the Cardinal's hat), and *Ex umbris et imaginibus, in veritatem* (composed as an epitaph, still to be seen on the tablet to the Cardinal's memory in the cloisters of the Oratory at Birmingham). They point the way to the fundamental elements in Newman's philosophy. His analysis of our knowledge of the existence of our fellow-men shows that all we directly know is the *umbra*—the veil of voice and face. We infer from these the character, the *Veritas* of the personality. Yet the intercourse of mind with mind is so rapid that the process illustrates the companion motto, *Cor ad cor loquitur.* It is the same with our knowledge of Divine realities. Conscience is the *umbra et imago* of God. Yet Newman, in a famous passage in his *Apologia*, speaks of the self and the Creator as the only two "luminously self-evident beings!" The intimate personal intercourse between the soul and God in prayer and communion instances the truth of the motto, *Cor ad cor loquitur.* So with the living Church. Dogma and liturgy are the *umbra et imago* of Divine Revelation. Yet, in that they are the language whereby the Spirit of God speaks to the spirit of man, *Cor ad cor loquitur.* This is the underlying thought of the "Essay on Development." Newman conceives the *ethos*,[1] or soul, of Catholicism as abiding behind the gradual unfolding of dogma. That *ethos* reflects the mind of God, who declares the same truth in different language to different ages.

In the essay on "Newman and Rénan," reprinted from the *Monthly Register*, Mr. Ward analyzes the fundamental difference on religion between the two men. To Newman the sense of sin and of the Divine Presence was essential to the right apprehension of dogma; Rénan was absolutely devoid of the Christian temperament. The realities *behind* theology were in the eyes of the one the *semper eadem;* they were as much beyond the range of the other's speculations as discussion on the distinction between colors is meaningless to a man born blind. Current theology was for Rénan the last word of Christian Apologetics. He knew nothing of, and cared less for, the idea of a growing body with a soul of Divine truth behind it as its explanation. It was lack of faith in the realities that theology adumbrates that lay at the root of the lack of patience and humility in theological discussions which he shared with Professor Huxley. While

[1] The *ethos* of a society, or even of a place, was a favorite idea of Newman's. In his carefully drawn up plan of what the Oratory should be, he lays the greatest possible stress upon the *ethos* or spirit that should pervade its members.

Newman from first to last believed that truth was objectively consistent in spite of antinomies that seemed for the time-being insoluble, Rénan saw only the contradictions on the surface, and ended in rationalism because the deeper principles of Faith were wholly beyond his ken.

The lighter essays of the book on Tennyson, Huxley, the Life of Mrs. Augustus Craven, and the Life-work of Cardinal Wiseman, contain many interesting passages, and show the author's customary insight into character. But the last-named of them is too much of a recapitulation of Mr. Ward's biography of Wiseman, while the others, for the most part, are out of harmony with the theological framework of the major part of the work. There is enough material in the other essays for a good-sized volume without the addition of any padding. As it is, Mr. Ward has sacrificed unity of design for mere bulk. He would have been better advised if he had split his book into two. Nevertheless, even in its present somewhat unwieldly form, it remains a noteworthy contribution to contemporary religious thought.

DOUBTS ABOUT DARWINISM. By a Semi-Darwinian. London, New York and Bombay: Longmans, Green & Co. 1903.

The author of this book disclaims any intention of attacking the Darwinian theory as a whole. He does not question the general doctrine of evolution on which it is based. He only follows Huxley, Darwin's great friend and most influential supporter, in doubting whether this principle is adequate to account for the whole series of changes between the few low and simple creatures which Darwin postulated and the immense variety and complicated structures of animals in which the earth is at present peopled. His first objection to the Darwinian theory does not concern Darwin himself so much as some of his too zealous followers and especially Ernest Haeckel, the well-known Professor of Biology at the University of Jena in Germany, whose book, *The Riddle of the Universe*, attracted so much attention in popular circles and so little attention from scientific authorities. Haeckel still claims the possibility of spontaneous generation notwithstanding the frequent disproof of this theory. With regard to the possible origin of life on this planet as the result of germinal material finding its way here from some other planet, the present author says: "Such a hypothesis assumes the occurrence of some catastrophe such as would be caused if our solar system came into collision with another sun. The first difficulty of such a theory is the intense heat which would be generated by the encounter, a heat sufficient to

reduce seeds and germinal particles into cinders, or rather to dissipate them into gases.'' Supposing this explained, the problem would only be removed one step backwards, for we should have to inquire how that planet acquired its population of plants and animals, and this would raise the same question as in the case of the origin of life on our earth.

The main doubts with regard to Darwinism, however, are not advanced on theoretic grounds, but because of the failure of the Darwinian theory to explain a number of phenomena the observation of which has been confirmed by biologists in many countries and the knowledge of which has added a chapter to biological science more interesting than any other. Probably the most interesting feature of the habits of animals concerns reproduction and its mysteries. Why does the female insect, for instance, seek a place for the deposit of her eggs, always choosing a good site where eggs may be expected to mature undisturbed and find food suitable for them? Why do some insects go farther and bore or excavate a hole or chamber where the eggs will be more secure? Why do some insects take the additional precaution of depositing with the eggs a provision of food suitable for the young who will issue from the eggs? Are we to suppose that the intelligence of the insect extends so far that it forsees that its pregnancy will be followed by an issue of eggs, that these eggs will give birth to creatures like itself, and that these creatures will require to be fed in their nurseries until they are able to move about and forage for themselves? And are we to understand that the contemplated birth of these future children, whom she will never see, has stirred up in the insect's breast a maternal affection which induces her to undertake a great deal of labor to carry out all these operations? If the answer to all these questions is, yes,—how did all this knowledge and all this affection arise in the insect consciousness? If the answer is, no,—how has she been caused to perform all these operations which can do no possible good to herself? Why does she not let the eggs lie where they fall, like her excrement? Let us take to the first insect that bored a hole. Could she foresee that she would produce eggs which would change into insects like herself? If the answer be in the affirmative, she must have had a maternal feeling in favor of the unborn children whom she would never see. And another question arises,—how did she acquire the faculty of feeling? If we answer in the negative, why does she impose upon herself so much labor to accomplish a work from which she can not expect any pleasure or

advantage? All these considerations at least justify a doubt whether the Darwinian theory accounts for the beginning among insects and birds of the care for offspring, and whether this does not require the supposition of some intelligent power having intervened to implant maternal affection, or at least a care for offspring and a knowledge of what that offspring would require.

The force of this argument is rendered still more evident by a realization of some of the very complicated actions to which the maternal instinct gives rise in certain insects. For instance, the sphex, allied to the wasps, hollows out at the end of a long passage, three or more chambers, and deposits an egg in each. She then captures a supply of insects to serve as food for the larvæ that is to proceed from the eggs; and different species of sphexes catch different kinds of insects for this purpose—crickets, spiders, beetles, and caterpillars. But each species confines itself to one kind of prey, which it stings so cleverly as to paralyze without killing it, so that the victim can live for weeks. The ultimate end thus attained is a supply of food that remains perfectly fresh for the use of the larvæ until it is fully ready to consume it. When the insect victim is a spider, it is stung through the central ganglion, in which most of the nervous matter is aggregated. When it is a beetle, it is thrown on its back and is then pierced by the sting through the main nerve centre, between the first and second pairs of legs. When it is a cricket or grasshopper, it is stung three times through the nerve centres. A grasshopper will live for six weeks or more after the operation. When it is a caterpillar a series of from six to nine stings is given, one between each of the segments, and its brain is then partially crushed by the sphex with its mandibles. Here we encounter the extraordinary and unavoidable fact of an insect without any guiding or mechanically imposed necessities, instinctively choosing a number of minute points in the uniformly soft body of its prey with an apparently very precise knowledge that it is only at these particular points that the peculiar paralytic effect of its sting can be exercised. The acquirement of such an instinct would mean that the insects learn to distinguish between the immobility resulting from death and immobility the result of paralysis. This seems a very fine distinction for an insect to draw, but it presumes the existence of another even finer distinction in the insect's mind between the effect of the two kinds of immobility on the preservation of the victim for consumption—since when death was the cause, putrefaction took place, but not when paralysis was the cause.

The author's conclusion is that the phenomena presented by the first appearance of living things on the earth and by all the changes which have resulted in producing the present condition of the animal creation and of man, can not be completely accounted for by natural selection, but have required the intervention of intelligence commanding the power of carrying its intentions into effect. This does not exclude the action of natural selection. On the contrary, it acknowledges that this principle has played a very important part in evolution. It only asserts that there have been stages in evolution in which natural selection would not have been adequate to the work, without the interposition of a cause possessing intelligence, intention, and the power to carry out its intentions. The author continues: "The question suggests itself, Does not this imply the existence of a person possessing these qualities of intelligence, intention and power? It certainly appears to, as we neither know nor can conceive intelligence or intention except as qualities of a person. If so much is admitted, we may add a fourth attribute—eternity; or otherwise we must suppose a time when He was non-existent. And then we must suppose Him to have come into existence without any conceivable cause. The biological argument goes no farther; and all beyond this is the province of the theologian."

Professor Morgan's (Bryn Mawr) recent book on *Evolution and Adaptation*, which we shall review shortly, is a proof of this.

LEX ORANDI; or Prayer and Creed. By George Tyrrell, S.J. London and New York: Longmans, Green & Co. 1903. Pp. xxxiv—216.

An appreciation of the spirit and method of this remarkable book is given elsewhere in these pages. It is there shown that the power of the work centres in its connecting the life of religion with the rest of human personality, in its revelation of the religious implications of man's nature as actually constituted by God, *i.e.*, in and for the supernatural. By addressing man's fullest self the work is distinguished from those apologies which appeal more directly to the head, the intellectual or scientific sense, and are explicitly objective rather than subjective in their method. In this wise it is more pertinently practical and will doubtless be fruitful of much good, especially with readers who approach it in no spirit of metaphysical criticism.

The critic, however, when the spell of exaltation which contact with the work is almost sure to evoke has subsided, may in his calmest mood put to himself a question or two. For instance, he may in-

quire whether there is not a link wanting in the argument for the divine constitution of the will-world. It is true that "we can never doubt that we *ought* to be in sympathy with men of good will, and out of sympathy with the insincere, the selfish, the low-minded" (p. 14); "the conviction as to the absolute and imperative character of these will-attitudes" is one indeed to which "we can never falter." It is not, however, obvious that this is "the imperative character of tho Absolute," that is, "simply the force of . . . the Divine Will." The reader unversed in the Catholic philosophy of morals may not be prepared to see at first sight that the absolute character of the *ought* relation to the will-world is based in the Absolute, in God. He may, like Kant, be apt to look for it in human nature itself, in the categorical imperative. At least, it were well to show him explicitly the connecting link. The critic may also be inclined to think that the intellectual side of religion has been unduly minimized in the stronger emphasis given to the affective. Thus, whilst it is true that "the Church is guided into all truth not by the precarious methods of theological dialectics" (p. 211), it is no less true that she has been guided into many truths by the unprecarious methods of theological dialectic.

When he is told "that the doctrinal authority of the Pope and Bishops rests not on a special theological skill, but on an instinctive discrimination between holy doctrine and unholy, *i.e.*, on the guidance of the Holy Ghost" (*ib.*), he might ask whether it may not depend on both. Some few other instances of what the critic could regard as minimizing the dignity of the "intellectual apologetic" might easily be given, but after they had all been hunted out, their cumulative force for his position might not seem to be very great, nor the "affective apologetic" to lose the place of honor it claims when bearing the regal mien and dress in which Father Tyrrell has presented it.

A BISHOP AND HIS FLOCK. By John Cuthbert Hedley, O.S.B., Bishop of Newport. London: Burns and Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 414.

What a magnificent Bishop, as we see him stand out in the record of his personal appeals to his flock during twenty-two years of episcopal activity! One reads these pastoral letters with a full sense of the dignity and power which a diocesan shepherd of souls possesses. He speaks to his people of the knowledge of God, of reverence before

the Most Holy, of the one thing necessary, of the decorum that belongs to the House of God, of the duties of the parent, of zeal for souls, of reading, of worldliness and false popularity, of unity among Catholics, and many other subjects that have a practical bearing on the lives of our people in the midst of temptations and dangers to faith and morals. The doctrine defining, so to say, the entire domain of Christian life in the Church is all so plain, so luminously set forth and rhythmically worded, that the senses catch the truth which the words contain, without hesitation or doubt. To the clergy everywhere such letters from a Bishop are like intonations of duty, which might easily be followed and create a spirit of unity and pastoral strength wherever there is an active leader.

Speaking of the old Gregorian Church music, which is splendidly carried out in some cathedrals and collegiate churches in England, the Bishop says:

"Where the clergy are few and the churches poor, it is not possible to give that attention to the Gregorian Chant without which its proper execution is impossible. Here and there, it is true, it can assume its proper place, as in our Cathedral of St. Michael, where the Canons and community chant the daily Office, and where the Plain Song of the Church accompanies the sacred liturgy with a perfection of execution and a devotional effect to which all who have heard can testify. . . . In a few places, also, unison choirs, or children, have been taught to sing with accuracy and piety. . . . Without pains and practice the Gregorian Chant is out of the question. But it would be well that the clergy and the choirs of churches should have their attention drawn to it. It is coming back.

"It is now seen that church music ought to be music of a distinct and peculiar kind. . . . What church music has to do is to carry the sacred words of the liturgy . . . Better, more elaborate, more brilliant, more taking music may perhaps be easily had; but not music that will be equally worthy of its sacred burden of adoration and prayer."

SOCIALISM: THE NATION OF FATHERLESS CHILDREN. By David Goldstein. Edited by Martha Moore Avery. Pp. x—374. Boston: The Union News League. 1904.

The author of this book was for a long time a zealous worker in the cause of Socialism. For eight years, he says, he had been active as an "organizer, executive officer, and candidate of socialist parties." His devotion had been inspired and supported by the belief that the movement was for the betterment of the workingman's condition.

A systematic study of the socialistic philosophy as formulated by its internationally recognized leaders convinced him that his cherished belief was a delusion—a conviction which prolonged contact with the

methods of socialist propaganda made ineradicable. He now realizes that in its very nature socialism does but prey upon "the ambitions and hopes of workingmen, leading them into the mazes of the materialistic den, where the beast now takes on the modern form of political atheism." He recognizes that "the atheistic forces which under the socialist propaganda are taking political form will compel a closer association of those organizations which stand for the propagation and enforcement of religious law," and it is his conviction, reached "without association or affiliation with the institution, that upon the *religious aspect* of this great issue the fight centres around the Catholic Church, which is the first and only Church that has boldly taken up the gauntlet thrown down . . . by socialism." Upon *economic ground*, however, "the battle to sustain the industrial progress will come to issue between the American Federation of Labor and the socialist propaganda organization. It will doubtless be a long-drawn series of hand-to-hand fights upon the floor of trade unions, and in the halls of trade-union conventions, State and National."

The author goes on to say that having fought desperately in the glare of its false light, the truth was at last revealed to him that Socialism is the cause of the damned, not the cause which makes men free, and that now with the strength of reason rather than the excitement of fanaticism he hopes to add somewhat to the victories of the American Federation of Labor. And certainly it would seem that the present book should go far in this direction, for it is a most vivid exposé of the avowed teachings of Socialism. Of course, one may ask at the very outset whether there is really such a system as Socialism. Socialists there are in plenty, theoretical and practical, and they all agree in the general tenet of State ownership and administration of the instruments of production. But is there a sufficiently unified consensus of opinion to enable one to put together a summary of teachings that may truly be called by the singular noun "Socialism"? Our author is convinced that there is, and from a first-hand study of the authoritative teachers he has constructed such a summary. The value of his work consists precisely in this, that it brings together within comparatively small compass the characteristic tenets of socialist leaders on philosophical, religious, moral, social, political, and economic principles. As "a piece of literature," the work leaves something to be desired. But the author demurs to its being judged as such. As "a compendium of socialist data," however, it is a highly useful production—useful as a vehicle of information, and useful as a weapon in the anti-socialistic crusade for which it has been designed.

CATHOLIC SERMONS. A Series on Faith and Morals. By the Very Rev. John B. Bagshawe, D.D. Two volumes. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 404 and 410. Price, $2.25.

OCCASIONAL SERMONS AND ADDRESSES. By the Rev. Isidore Meister. New York: The Knickerbocker Press. 1904. Pp. viii–199.

Canon Bagshawe's *Sermons* are already known, only not sufficiently so to equal their possible scope and usefulness. Cardinal Manning recommended the first edition published in weekly instalments during and after 1881 as being the kind of instruction which people needed in this age. They are in no sense controversial, but explain in clear, brief terms the doctrines of the Church. The present edition, slightly modifying the original design of the *Sermons*, divides the entire course into three circles—the Articles of the Creed, containing thirty-two sermons; the Commandments, also thirty-two sermons; and the Sacraments, containing eighteen. It is one of the most useful, because practical collections of sermons, each discourse covering about ten printed pages, for the late Sunday service, or for instructions at the evening services.

Father Meister's volume is of a very different kind, both in scope and style. It consists in greater part of biographical sketches, sermons at funerals of distinguished personages "saintly and venerable pioneer priests of this part of Westchester County," and others among the faithful of Mamaroneck, where the author has held pastoral charge for many years. The addresses (on Independence Day, Corner-stone Laying of a Fire Engine House, Washington Rock Monument, etc.) are likewise of a local character. The book is exceptionably well printed, and appears intended mainly as a souvenir of pastoral activity and associations rather than as a sermon book in the ordinary sense.

Literary Chat.

The Dublin publishers of Father Sheehan's *Under the Cedars and the Stars* have met with objection on the part of the United States Custom House to admit their volume to the American book market. The law demands that the plates of all foreign books imported into the United States, if previously published as serials in an American magazine, must be made in this country. The error has caused some delay in filling advance orders for the volume, and the loss affects not only the publishers but likewise the Catholic Truth Society of Ireland, which was to have the main benefit of the proceeds from the Dublin edition of the book. The volume

published by THE DOLPHIN is not for sale, and only intended to make known and appreciated Father Sheehan's latest work, of which an eminent critic writes: "*Under the Cedars and the Stars* will serve to enhance Father Sheehan's reputation as a writer of charming English, a scholar and a sage. There are in it many passages of great power and of great beauty. One of the strongest and at the same time the finest things in the book is, to my mind, the series of paragraphs (pp. 207–210) on St. Benedict Joseph Labré. Only a master could handle the subject as it is handled here."

Father Matthew Russell, S.J., the genial editor of *The Irish Monthly*, and a poet of many sweet but always sacred moods, writes of Father Sheehan's volume: "This is the finest piece of literature, the most purely literary book, that has been produced in Ireland since Father Joseph Farrell's *Lectures of a Certain Professor*. Indeed, high as our appreciation has always been of the solitary work that the gifted Curate of Monasterevan left behind him, we are disposed already to recognize a larger degree of originality in this latest book of the Pastor of Doneraile. Dr. Sheehan is by no means "a man of one book"—to use that proverbial phrase out of its usual meaning. He will always be known as the author of *My New Curate*. Father Farrell's one book was a collection of essays of the ordinary form but of transcendent merit, which will, we trust, keep the book from being allowed to run out of print. *Under the Cedars and the Stars* is substantially a collection of essays also, but not at all arranged in the ordinary form. The book takes its name from the garden in which the author broods over these subjects, the cedars being rather sycamores, elms, and oaks. It is divided into four parts, named after the seasons, of which autumn comes first. Each of the four parts consists of three sections, so that we have twelve altogether, like the twelve months of the year; but no special attention is paid to the changing of moons. Every paragraph has its subject indicated and indented at the margin, and these are numbered continuously throughout each of the four parts, and announced in front of the volume in a very inviting table of contents. Of these miniature essays Autumn and Summer have ninety-three, Spring gets ninety-nine, and Winter heads the list with one hundred and fourteen. A vast number of topics bearing on religion, philosophy, literature, art, morality, external nature, and a thousand other matters, come up for discussion; and of course the same subject runs on through many paragraphs, so that much of the book might have been arranged in such a manner as to resemble the essays of Hazlitt or Stevenson. We have dwelt too long on the form of this beautiful book, but indeed it is impossible to criticise the substance except in general terms. No one can fail to be impressed by the originality of thought and the eloquence and grace of style, as seen even in the first, hurried, fragmentary reading which is all that we have been as yet able to give to this spacious, pleasantly printed volume. We hope that it will be duly brought under the notice of the leading critical journals on both sides of the Atlantic; for it is a book quite out of the common run and such as London and New York do not expect to be sent to them by Dublin."—But the readers of THE DOLPHIN, for whom it was written, enjoyed it all last year.

Some of the Catholic critics of Dr. MacDonald's *Symbol of the Apostles* have passed over the work sententious judgment, which leaves a strong impression that they did

not understand on what they felt bound to pronounce. The importance—and very decided importance—of the *disciplina arcani* as a factor in apologetics has been demonstrated by the author in his last month's article on the "Discipline of the Secret in the Early Church." Apart from the well-placed emphasis which he assigns to this topic in his volume, Dr. MacDonald shows good reason for dissenting from the received division of the Creed into articles, as it is found even in the Catechism of the Council of Trent. Though the suggested division does not in any way touch the doctrinal deposit contained in Revelation and embodied in the Catechism, it better conforms to a logical order of the facts of the Redemption than does the traditional one, and it rests on solid ground. Thus the fourth article of the Creed, according to the legend for which St. Augustine's words are made responsible, compared by St. John, reads: "Suffered under Pontius Pilate, was crucified, died, and was buried." To these are to be added the words "He descended into hell," which St. Thomas is supposed to have uttered, with the words that follow: "The third day He rose again from the dead." The sixth article, attributed to St. James, declares the Ascension into heaven, and the seventh, "sitteth on the right hand of God the Father Almighty," which formerly constituted a separate article (Cyril, Rupinus, Peter Chrysologus), were joined, in order, as it seems, to bring into a separate and final article "the life everlasting," which in reality was a gloss on "the resurrection of the flesh."

Here is a Roman periodical which means business even with that privileged class of readers, the clergy, who make up almost exclusively its clientele. It sends out a letter three months before the end of the year, in which it reminds its subscribers that the subscription price is to be paid in advance, as in the case of public lectures and entertainments. Then it adds:

"Now we ask you again to have the good grace—

1. *Aut pretium subscriptionis anni 1903 quamcito ad nos mittere;*
2. *Aut fasciculos anni eiusdem directioni restituere.*
3. *In alterutro casu, certiores nos facere an pro anno 1904 inter consociatos inscribi cupias.*"

The series of articles on Socialism by the Rev. Dr. Stang, of which two articles have already appeared in THE ECCLESIASTICAL REVIEW, will be continued. It is mainly designed for practical use in the pulpit, inasmuch as the method of handling the important subject suggests popular arguments by which the Catholic preacher may warn our Catholic workingmen against the insidious danger of the socialist propaganda. A similar series appears in THE DOLPHIN, from the pen of the Rev. Dr. Kerby, of the Catholic University. The latter deals with his subject from the standpoint of the philosopher, and addresses the more intellectual class of readers. Priests who can afford to read both series are sure to get a complete grasp of the subject both for the direction of their flock and intelligent discussion with men of the world who are given to thinking and reading. Dr. Kerby's lucid analysis has already evoked very favorable criticism from educated laymen.

Elsewhere in this issue we give a review of a work on Socialism by Mr. David Goldstein, associate editor of *The Wage Worker* (Boston). The author is not a

Catholic, and was years an enthusiastic advocate of the socialist doctrines which he eventually recognized as the inevitable source of destruction not only of religion and moral principle, but also of all that is desirable and healthy in human society. He has studied the question from all its aspects and could not fail to note the attitude of the Catholic Church in the matter. Of it he says, that it is the first and only Church that has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. "*This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe.* There are, I am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor in so great, so masterful a struggle—for such I have only sympathy, for they but veil themselves in darkness. *They may be assured, if this institution fall in the fight (if that were possible), all religions, sects, and cults would collapse in its ruins.*" (Preface, p. x.)

The current number of the *American Journal of Theology*, edited by the Divinity Faculty of the University of Chicago, opens with a paper on "The Religious Situation in Paris" by a resident observer of the events that have transpired since the publication of the Associations Law (*Loi Waldeck Rousseau*) in 1901. The author divides the blame between the "anti-religious party" and the "Ultramontane Catholic party," making the clergy responsible for advocating a confessional unity which subordinates all secular institutions to the Church, and charging the Combes-Pressensé political coalition with the intention of curtailing the liberties not only of the Catholic Church, but also of the Presbyterian, Lutheran, and Jewish religious denominations. One of the writer's statements is rather significant, coming as it does from what appears to be an entirely objective point of view. Speaking of the party that opposes the Catholic Religious Orders he says: "On the other hand, an increasing group of the Socialist party, the so called *Libertaires*, supported *by the great majority of the Freemasons* and by many scientific men, *are openly hostile to every religion*, which they denounce as standing in the way of social and scientific progress."

Priests who have had to import statuary for churches, convents, or other religious institutions, within the last five years, have found prices of actual importation nearly or about double the European catalogue and manufacturing prices. This was due to the interpretation of the Tariff law of 1897 by the New York Board of General Appraisers. The Benzigers, whose house is one of the largest importing firms of French, German and Swiss statuary (composition), having demurred against the decision, brought the question into the civil courts. The Circuit Court of New York sustained the Appraisers' interpretation. The decision was then brought to the Circuit Court of Appeals, with petition to have it reversed as being contrary to the plain intent of the law. The Court of Appeals sustained the Circuit Court of New York. Finally the Benzigers carried the matter into the Supreme Court of the United States at Washington, where the decision of the lower courts was set aside, on the ground that the statuary being actually "casts of sculpture may as such be imported free of duty." It will mean considerable saving of money to pastors in the decoration of our churches.

Books Received.

THEOLOGY AND ASCETICA.

SUMMA MARIANA. *Allgemeines Handbuch der Marienverehrung für Priester, Theologie Studierende, und gebildete Laien.* Herausgegeben unter Mitwirkung von Welt- und Ordenspriestern, von Rector J. H. Schütz, zu Köln-Ehrenfeld. Bd. I. Paderborn, 1903. Pp. 567. Pr. broch. 5 Mk. 50. (Junfermansche Buchhandlung.)

OCCASIONAL SERMONS AND ADDRESSES. By the Rev. Isidore Meister, Rector of the Church of the Most Holy Trinity, Mamaroneck, N. Y. New York: The Knickerbocker Press. 1904. Pp. viii—199.

DE PERFECTIONE VITAE SPIRITUALIS. Accedunt duo opuscula: De Sanctissimo Christi Jesu Amore et de vera Christi Jesu Imitatione. R. P. Antonii le Gaudier, S.J., Castro Theodoriciani. Editio recens emendata cura et studio P. A. M. Micheletti ejusdem societatis, in collegio Apostolico Leoniano in Urbe v. praesid. et Ecclesiasticae Paedagogiae Professoris. Tomus Tertius. Augustae Taurinorum: Typographia Pontificia Eq. Petri Marietti. 1904. Pp. 468.

ORDO DIVINI OFFICII RECITANDI Sacrique peragendi in usum Cleri Dioecesis Indianapolitanae ex Apostolica Concessione anno 1879 data, juxta Kalendarium Cleri Romani Proprium dispositus, atque auctoritate Ill.mi ac R.mi D.D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, Rev. F. H. Gavisk, Sacerdote ejusdem Dioecesis redactore, editus. Pro Anno Domini Bissextili MCMIV. Indianapoli: Corman & Harrington. Pp. 123.

KIND WORDS FROM YOUR PASTOR. Or, A Missionary in the Family. The Rev. John F. Noll, New Haven, Ind. 1903. Pp. 80. $5.00 per hundred copies.

STUDIES IN SAINTSHIP. Translated from the French of Ernest Hello. With an Introduction by Virginia M. Crawford. London: Methuen & Co.; St. Louis, Mo.: B. Herder. 1903. Pp. 219. Price, $0.90.

DIE VERFASSUNG DER KIRCHE. Von den ersten Jahrzehnten der Apostolischen Wirksamkeit an bis zum Jahre 175 n. Chr. Von Heinrich Bruders, S.J. Mainz: Kirchheim & Co. 1904. (*Forschungen zur Christlichen Literatur und Dogmengeschichte.* Bd. IV, 1 u. 2.) Pp. 405.

THE CATHOLIC LAYMAN'S LECTIONARY. A Table for Bible Reading, so arranged as to follow the lessons contained in the Catholic Breviary. Compiled by W. Thornton Parker, M.D., Oblate Sec. O. S. B. Boston, Mass.: Thomas J. Flynn & Co. 1903. Pp. 23. Price, $0.15.

WOMAN. By the Rev. N. Walsh, S.J. Author of *Old and New*, etc. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xi—114.

THE WORSHIPPERS AT BETHLEHEM. (From Father Faber.) Arranged by Winifred Mary Hill. With Prefatory note by the editor of *Characteristics from the Writings of Father Faber.* London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 117. Price, $0.30.

SHORT READINGS ON DEVOTION TO THE HOLY GHOST. For each day of the month. Being Extracts from the Works of Father Faber, Oratorian. Compiled by Father J. M. of the Order of Friars Minor, Capuchin. London: Burns & Oates, Limited. 28 Orchard Street. 1903. Pp. 64. Price, $0.25.

A BISHOP AND HIS FLOCK. By John Cuthbert Hedley, O.S.B., Bishop of Newport. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. viii—414–16. Price, $1.60.

THE REAL ST. FRANCIS OF ASSISI. By Fr. Paschal Robinson, O.F.M. Pp. 93. Published by *The Messenger*, 27 and 29 West Sixteenth Street, New York. Price, $0.25.

PHILOSOPHY AND SCIENCE.

TRAITÉ DE DROIT NATUREL. Théorie et Appliqué, par Tancrède Rothe, Docteur en Droit, Professeur aux Facultés Catholiques du Lille. Tome IV: Droit Laborique. Paris: Librairie de la Société du Receueil Général des Lois et des Arrêts. (Ancienne Maison L. Larose et Forcel) et Victor Lecoffre. 1904. Pp. 792. Prix, 12 francs.

THE PRINCIPLES OF MORAL SCIENCE. An Essay. By the Rev. Walter McDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne and Nolan, Ltd. 1903. Pp. xi—230.

SOCIALISM: THE NATION OF FATHERLESS CHILDREN. By David Goldstein. Edited by Martha Moore-Avery. Boston: The Union News League, Inc. 1903. Pp. x—374. Price, $0.50.

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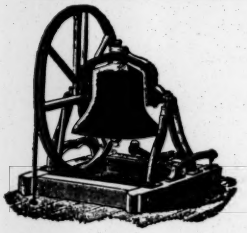

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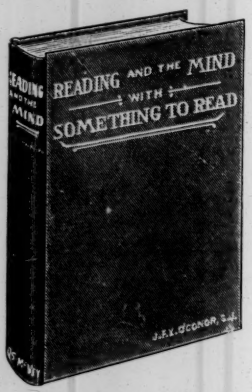

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